

The Brooklyn Jewish Center Review

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By LESTER LYONS

JANUARY

1942

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BROOKLYN JEWISH CENTER REVIEW

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No. 22

THE "TIMES" AND A JEWISH ARMY

A MERICAN Jewry stands aghast at the unwarranted attack of the *New York Times* upon one of the most cherished hopes and dreams of the Jew—the establishment of a Jewish Homeland in Palestine. In its leading editorial on January 22nd, entitled "A Zionist Army?" it not only voiced its opposition to that specific project, endorsed today by leading thinkers and publicists, both Jews and non-Jews, in America and Britain, but used the opportunity to stab the Jew in the back in an effort to destroy the whole Zionist program of creating a Jewish Commonwealth in Palestine.

It is interesting, indeed, to note that whereas dozens of leading American newspapers throughout the land, including our own *Brooklyn Daily Eagle*, have editorially pleaded in behalf of the right of the Palestinian Jews to fight in a Jewish Army, just as they fought in the famous Jewish Legion in the first World War, the *New York Times*, whose publisher happens to be a Jew, has the questionable distinction of being the only daily newspaper that came out with an attack upon this project.

We have the feeling, however, that it is not so much the expression of the *Times*, but rather the Master's Voice that we hear in this editorial, a voice that expresses the extreme assimilationist's dread of the possibility of a Jewish Palestine becoming a reality. It is all of one pattern — the Jerome Frank article, in the *Saturday Evening Post* and this editorial in the *Times*.

And the arguments used by the editorial writer are just as unwarranted. The *Times* has often attacked the Chamberlain policy of appeasement of the enemies of democracy, yet here, in the case of Palestine, it pleads for appeasing the Arab extremists, led by the traitorous Mufti and his murderous gang, whose hatred of Britain and all that Britain stands for is so well known.

Not content with basing its opposition to the Jewish Army on the discredited policy of appeasement, it goes further and strikes below the belt by implying that the whole effort "to establish a Zionist State as one of the official war aims of the United Nations" should not be recognized by Britain and America. "The wisdom of the Zionist objective has been questioned by many people, including many who are themselves of Jewish faith," it goes on to say.

Let it be remembered that these words appeared just at the time when leading Zionists and non-Zionists were attempting to create a united Jewish front in behalf of Palestine and of Jewish rights in every land where these rights have been taken from them. Just when these efforts were

beginning to meet with success, this editorial appeared to do its utmost to break down the hope of union. No wonder that the instant response on the part of the American Jewish masses was to term this attack the anti-Zionist Pearl Harbor.

The Jew has a good memory. He remembers his friends, and remembers his enemies. We still remember Amalek, who attacked the Jews in cowardly fashion as they marched on their path to their promised land. The Jew will remember also this blow of another Amalek—this time of his own faith, who, in equally unjust fashion, has endeavored to blast the one hope that fills the hearts of countless Jewish men and women suffering the agonies of hell in the inferno of Fascist and Nazi lands in Europe today.

—DR. ISRAEL H. LEVINTHAL

DOING GOOD FOR HALF A CENTURY

I T is a rare experience in a man's life to remain at one post for half a century, and still more unusual is it to retain a position of great communal influence throughout so long a period. Such, however, is the case with the venerable Rabbi B. L. Levinthal, whose semi-centennial as Rabbi of Philadelphia is now being celebrated among the Jews of America.

Rabbi Levinthal came to the United States in 1891 to succeed his father-in-law, the late Rabbi Eliasar Kleinberg, Dayan of Wilna, to the Rabbinate of the City of Brotherly Love. The new rabbi was very young indeed, to assume the spiritual leadership of a community as large as Philadelphia. His tact, his natural urbanity, however, soon made itself felt in all circles, even among some of the non-Jewish residents of the metropolis. He took a prominent part in the organization of various useful institutions, and was instrumental in the creation of the "Vaad Ha'Kashruth," whose function it is to supervise the observance of Kashruth in the prepar-

ation and distribution of meat. He was one of the leaders in the creation of a system of Talmud Torahs in Philadelphia which is comparable to the best that can be found anywhere.

Rabbi Levinthal's role has been more than that of the scholar and the judge in matters of ritual law. He has often been called upon as arbiter to rule on controversies between two litigants, or to reconcile stubborn contestants. His tact and keen sense always facilitated the settlement of differences between individuals or groups.

It is unfair, however, to confine Rabbi Levinthal's activities to the city of Philadelphia. He was one of the first orthodox religious leaders to take

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a prominent part in the Zionist Organization, and that was many years ago, when that body was still known as the Federation of American Zionists. Rabbi Levinthal has for many years been one of Pennsylvania's representatives of the American Jewish Committee. He was an organizer of the Union of Orthodox Rabbis of the United States and Canada, was its chairman for a number of years, and is now one of its honorary presidents. During the Paris Peace Conference held in Paris in 1919, he was a member of the American Delegation as one of the representatives of the American Jewish Congress. It would be difficult to enumerate all the important activities in which he has taken a leading part.

One of the distinguishing attributes of the aged Rabbi is his tolerance. Though an outstanding representative of Orthodoxy, he shows the utmost consideration and respect for opposing opinions. Thus he has won the esteem and veneration of those who differ with him in matters of ritual. Another of his virtues is his hospitality and kindness. For many years his home in Pine Street was an open house, the haven of refuge for scholars, young and old. Often at his home, one could meet both friend and stranger, and both were equally welcome.

Rabbi Levinthal was fortunate in his progeny. His sons have become leaders in American life. But that is not altogether mere chance. The influence of the father reflects itself in the achievements of the sons.

Assuredly, it is the wish of a united Jewry that the revered Rabbi continue for many years in the service of God, his country, and American Israel.

—ELIAS N. RABINOWITZ

A NEW residential educational center has been opened by the Mizrachi at Manchester England. Jewish refugee youths who formerly studied at German and Austrian universities are receiving practical training in farming, as well as courses in advanced Jewish education at the center. The British Council has provided optional courses in English literature and history for these students.

• • •

King Christian of Denmark has threatened to abdicate should the Nazis persist in demanding that Denmark adopt the Nuremberg laws.

JUST BETWEEN OURSELVES—

An Intimate Chat Between Rabbi and Reader

IT is good to see how the members of our Center have rallied to all forms of defense work sponsored in our institution. We have had to utilize every nook and corner of our building to take care of all who are anxious to help defend our beloved country. And the program of activities has been growing from day to day.

We are very fortunate that we have a committee on Defense Work composed of men and women who possess all the qualities that make for success — intelligence, devotion, enthusiasm and faithfulness. This committee enjoys the fullest cooperation and assistance of our officers and members. Under these circumstances, we are already assured that the Center program of Defense activities will be intensified and improved as time goes on and that the Center will be one of leading service posts for defense work in our city.

But just because our work for Defense has assumed such proportions, it is incumbent upon us of the Center to set a high example to all our community. We must show to the fullest extent our understanding and appreciation of what real Defense implies.

The Defense of our country by physical means is of course essential. But that alone is not enough. We need Spiritual Defense, first and foremost, if the physical defense is to be of any value.

Our great and beloved President Roosevelt has made this very clear in nearly every one of his important messages, and above all, in his call to the American people to repair to their Houses of Worship for prayer and spiritual sustenance.

I had occasion on a recent Sabbath morning to refer to a striking text in our Bible which illustrates this very point. The patriarch Jacob, in his parting message to his son Joseph, refers to his acquisition of Shechem — *Be'charbi U'v'kashti* "with my sword and with my bow." The ancient Rabbis,

"בְּיָמֵינוּ לִבָּן דְּצִבְיָנוּ"

reading these words, were puzzled, and they ask: "Is it possible that Jacob relied on his sword and bow?" And they put a new interpretation upon these words—*Be'charbi zuTefillah, Be'kashti zuBakasha*, "His sword refers to Prayer; his bow refers to Entreaty." What these sages want to emphasize is just this, that Jacob understood that the Sword *alone* can achieve no victory. The sword is helpless without that spiritual strength which comes from Prayer and Supplication. There must be the strength of spiritual morale to make one worthy of victory.

Today, more than ever, that inner, spiritual strength is essential if our people are to face the trials and the sacrifices which this war will demand of them. Let us rally to this Spiritual Defense in the same fashion as we rally to the physical defense of our country. The slogan ought to be: Back to the House of God! Back to Religion!

Our children will need this Spiritual morale today more than ever before. The religious and Hebrew school is for them the arsenal of that defense. To be torn from that influence is to deprive them of the most effective means to achieve that faith and trust in the ultimate triumph of Righteousness that they need to sustain their spirit. We, at the Center, are setting a beautiful example of appreciating the importance of Defense Work. Let us set an equally good example by proving that we appreciate the importance of Spiritual Defense, continuing to maintain the high standards of spiritual endeavor for which our Center has been known throughout the land.

Israel H. Levinthal

Show Your Pride in the Center
By Recommending Your Friends
To It.

IN the struggle for the survival of the Jewish people and their restoration as a nation, the greatest accessions of strength in modern times have come from forces that previously left the fold of the community. Not the least of the perplexing paradoxes of Jewish life, this is probably the greatest compensation for the blighting process of assimilation.

From Moses Hess to Dr. Herzl, from Jabotinsky to Bernard Lazar, from Justice Brandeis to Pinchas Rutenberg, a long line of eminent sons and daughters of Israel who had been lost to their people came back to fight for the immemorial cause. Under an impact of frustration and disillusionment that remains inexplicable, men and women often classed as deserters became the redeemers and brought to the old battle qualities of courage and vision. While the patriots, the dreamers and idealists from within the community drew their inspiration and enthusiasm from the early traditions and teachings that surrounded the cherished longing for national revival in the ancestral land, the returned wanderers imparted experiences and perceptions from the larger world outside and, bridging the gap that had sundered Jewry from the political realities of the world, lent a spirit of boldness, new direction and larger scope to the ancient striving.

Rutenberg came out of the sphere of the Russian revolution, invoking deeds of unparalleled daring by freedom-loving men who in the words of Swinburne's Ode to Russia:

Took their lives in hand
And smiled on death.
Holding life as less than
Sleep's most pitiful breath.

These deeds of valor, bringing to mind the imperishable names of Gregory Gershouni, Leo Deutsch, Herman Lopatin, Victor Chernoff, Leib Nathanson, Jacob Helfman, were not unrelated to another desperate struggle for the redemption of an oppressed people.

It was not a bad school that Rutenberg had gone through and he undoubtedly remembered all the true lessons and the false, when he sat down in Rome, Italy, one day, to reflect on the fate and future of his own brethren. That was at the beginning of the year 1915, while the first World War was still raging. He wrote a pamphlet called "The Rebirth of the Jewish People." He thought of the idea of a Jewish Legion to fight with

the British for Palestine. He corresponded on the subject with Vladimir Jabotinsky.

Reports of Jewish suffering and sacrifices in the war-torn European lands, cast back and forth between the contending powers, finally gave rise to rumblings of preparations on part of the Jews in free lands to demand justice for their oppressed and harassed people when the hostilities should come to an end. America, that was the place whence to sound the tocsin for justice and freedom, where to launch the big drive for the Legion, the *machne degel Jehudah*.

In the United States, in the fall of 1915, Rutenberg found another army of Jews marching, advancing under the banner of popular, democratic organization and representation. First things, first. As a good soldier Rutenberg fell in line with the parade. His stalwart figure, dominating personality and burning zeal soon placed him in the rank of a commanding officer. Due to his amazing persistence, energy and resourcefulness, the movement for a Jewish Congress, vigorously opposed by certain influential groups, soon took definite strides forward; but before the first important conference of delegates was held, the puzzling stranger, the man of mystery, engineer among revolutionists and revolutionist among engineers, was already on his way back to Russia.

The all-powerful regime of Czarism had fallen. The event for which Rutenberg had labored for years, for which he had repeatedly imperilled his life, had come to pass. Now the people were marching through the streets of Petrograd, Moscow and Odessa. He was a good soldier. He fell into the parade, having crossed the sea to take his place among his old comrades. The freedom of a great land, perhaps of the world, was at stake, and was not the fate of his brethren in Israel, too, being forged by the hammer of a new destiny?

Like another man of greater fame who had returned from New York to

In Rutenberg's Death Palestine Lost One of its Great Builders

THE EPIC STORY OF PINCHAS RUTENBERG

By BERNARD G. RICHARDS

the capital of Russia, the protagonist of this drama left no insignificant imprint upon the annals of the Muscovite realm, but the whole history of modern Russia may well have taken entirely different shape if a Premier by the name of Kerensky had accepted the advice of a Governor of Petrograd called Rutenberg to dispose of two revolutionary plotters of the extreme left wing, recently returned from exile. But Lenin and Trotzky won, and Rutenberg, like his chief, barely escaped alive. From his exile in Switzerland, in France, in England, Rutenberg with the sense of frustration and disillusionment grown more acute, again turned his eyes to the East. Then the man seems to have been re-born in the land of his fathers, and hewed a distinctive new career assuming legendary proportions and taking the form of a land and a people illuminated and energized by forces spelling modern progress.

* * *

When he came to Palestine, Rutenberg had in mind a project for harnessing the Jordan to produce electric power. He went up and down the Jordan until he found a spot called Jisr, where the Yarnuk river's fall if combined with the fall of the Jordan, would create a drop of 170 feet, great enough to generate the power required for all Palestine, and more.

Rutenberg did not undertake to carry out his scheme in makeshift fashion. He wanted to make his system a model of modernity.

The entire scheme of supplying power to Palestine was one that might have been viewed as a minor engineering operation in a country like the United States of America. But to do that job in Palestine, to get the capital for it, to get the government concessions, required as great an output of energy on the part of the promoter as might be needed to put through a Boulder Dam plan in the United

States. Rutenberg had that energy; in 1930 he switched on the current from his first power station on the Jordan. The amazing thing about Rutenberg noticed even by every tourist who came to Palestine, was that he had in mind every detail required in the carrying out of his projects, down to the arrangement of the dining-room for his workmen.

"No one who has been in Palestine," wrote one observer, "has failed to notice the architectural modernity, the well-established air of institutional permanence about the Rutenberg power-stations. The large station near Haifa, built on the side of Mount Carmel, surrounded by luxurious gardens, is a model of industrial architectural design that would be hard to surpass in any country. That Rutenberg was able to create around all of his works this air of stability, of a big industry that paid well enough to afford the seeming luxury of gardens and powerful night-lighting displays, had a great psychological effect on the Palestinians. The best of the *chalutzim* worked for him. All through the land, the type of 'Rutenberg workers' has become well known. Even the members of communist farms have approved the benevolent Rutenberg industrialism.

"The work of constructing the Jisr plant was extremely difficult. The power stations on the Jordan are in a heat pocket, and no man could work in the suffocating air for more than a few hours at a time. But in the waste of Jisr, Rutenberg, before starting anything else, built a group of wooden houses for his workmen. The great airy dining-room and recreation hall were worthy of the most modern industrial center."

It is difficult for the outsider to realize to what an extent these details are linked with the name of Rutenberg. When the miniature eiffel-towers that were to carry the high-tension lines of the Rutenberg power plants from Jisr to Haifa and Tel Aviv were being set up, striding across mountain and plain like so many giant feet, the joy of the *chalutzim* was almost religious.

Whenever a truck filled with Rutenberg workmen and apparatus appeared, the *chalutzim* came together from their fields to watch the workmen set up the tall cable-supports. They would watch the framework of steel rising from the ground, and they would wink, and say, "Rutenberg's tricks!"

For a number of years Pinchas Rutenberg stayed out of all public affairs in Palestine. His business was bringing electrical power to the country. But in 1927, after repeated requests from the Yishuv, he became a member of the Vaad Leumi, the Jewish National Council in Palestine. Then, after the riots of 1920, he acted as a member of the Palestine Emergency Fund Committee. He also was a member of the Executive of the Jewish Agency.

In 1930, the first part of his great engineering project was completed, and two of the four 8,000 h.p. generators were put into operation. They, in themselves, supply Palestine with more power than it ever had before.

With this work done, Rutenberg was free to devote more of his abundant energy elsewhere. He became talked about when a new crisis in the Zionist movement developed during the famous "Passfield Declaration." He led a bitter fight against it. When the present World War brought Palestine into a special emergency position, the Yishuv appealed to Rutenberg to assume supreme leadership over Jewish life in Palestine, and invited him to become the president of the Vaad Leumi. He held this office for a year, but resigned in September, 1940, because of differences of opinion with the Histadruth, the Palestine Labor Party, which has a majority in the Council.

Rutenberg died at the Hadassah Hospital in Jerusalem on January 3rd, 1942, after a long illness. He was sixty-three years old. His burial took place "in a modest place amongst other modest Jews," as Rutenberg's will directed. Hundreds of mourners followed the cortege despite the fact that a heavy snow was falling—the heaviest that Palestine has had in 20 years. All the Yishuv was in mourning. Messages of condolence poured in from leaders of all factions of Jewish life in Palestine and from the Palestine Administration.

The Zionist leader fell into a coma at 11 a.m. Friday morning, January 2, but his death agonies did not begin until 9 p.m. James MacPherson, Chief Secretary of the Palestine Government, Eliezer Kaplan, Treasurer of the Jewish Agency, Moshe Shertok, the Agency's political chief, and other prominent Palestine leaders gathered at the dying man's bedside, but he no longer recognized them. On Thursday afternoon Rutenberg had called

Kaplan to the hospital and demanded that he summon the leaders of all the parties and groups in the Yishuv to "sign an immediate pact of unity." To the end, his driving motive was "unification of the Palestine Jewish community." By the time the leaders summoned by Kaplan had arrived, however, Rutenberg was in a coma. It is understood that a will left by him asks that no funds be collected in his name and that no street be named after him. As he lived so he died.

"A Pinchas Rutenberg Endowment Fund," which will be used to "inculcate in our youth the spirit of unity and brotherhood—the spirit of Israel," is provided for in two wills left by the Palestine leader. The first will, dated October 14, 1941, directs that all Rutenberg's personal property be placed in this fund, the proceeds of which will be used to educate Jewish youth in Palestine. A second will, dated November 5, 1941, specifies that the income from Rutenberg's estate be transferred annually to the new fund.

In the second will Rutenberg decried the lack of unity within the Yishuv. He wrote: "The division of our people into communities, parties, and sects has always been our disaster. Civil strife has brought us to the brink of an abyss. If we do not cease, ruin confronts us. Therefore, my desire is that the Jewish youth of the Yishuv, growing up in its midst, should always remember that not this or that Jewish sect or party are being downtrodden by others, but the Jewish people as a whole. Whether we wish or do not wish to be brethren in distress, let us realize that we must be brethren in life and in creative endeavor and in the action of upbuilding. Youth represents our hope for the future. Its proper Jewish education is a guarantee of our existence. The principles of education must be deep-rooted in common sense and knowledge, and in unity, fraternity, and a serious application to loyalty."

An unnamed close friend of Rutenberg revealed that shortly before his death he said: "I am ashamed to die in bed. I would like to be able to get up and wear a uniform of a simple soldier and die on the battlefields fulfilling a duty to our people and humanity. I do not want to die now. I want to live at least two more years, because they will be decisive for humanity and for the Jewish people."

Included in Rutenberg's will was a

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Winston Churchill On Pinchas Rutenberg

PERHAPS the most notable tribute to Pinchas Rutenberg was paid by Winston Churchill in the House of Commons on July 4th, 1922. The Rutenberg power concession was being discussed and in answer to critics of both the scheme and Rutenberg, Churchill said:

"A British firm in Egypt applied for exclusive rights to provide electric power to Jerusalem in 1919, when rates were nearly double the rates which are to be charged in the Rutenberg concession, and two inhabitants of Bethlehem—one an Arab and one a non-Arab—asked if their names could be registered for future consideration of concessions for agricultural undertakings, telephones, electricity or tram-ways. They furnished no plans, no estimates, no scheme at all, but they indicated that if there were any concessions going, they would very much like to have them. At the same time, Mr. Rutenberg put in, in the utmost detail, and with considerable backing, his important scheme. The same answer was returned at that time to all applications because we thought we had not the power in the circumstances to grant concessions. It was not until July 1921, that, seeing the long delay in getting any move on in this country, and the urgent need of making things self-supporting, I directed the High Commissioner to say that we would entertain applications for concessions in regard to certain public service. That declaration was publicly made by the High Commissioner. A considerable interval elapsed. No other application was received except the scheme of Mr. Rutenberg. What were the credentials of Mr. Rutenberg? He is a man of exceptional ability and personal force. He is a Zionist. His application was supported by the influence of Zionist organizations. He presented letters from Mr. Edmond Rothschild, the founder of the Zionist colonies, whose whole life has been spent in building of these wonderful colonies in Palestine. These letters offered to place at his disposal from 100,000 pounds to 200,000 pounds, on absolutely non-commercial terms, for long periods, for the development of these irrigation and electrical schemes. He produced plans, diagrams, estimates—all worked out in the utmost detail.

He asserted, and his assertion has been justified, that he had behind him all the principal Zionist societies in Europe and America, who would support his plans on a non-commercial basis.

"As a matter of fact, this concession has fallen extremely flat outside the circles of the Zionist followers. Nearly all the money got up to the present time has come from associations of a Jewish character, which are almost entirely on a non-profit-making basis. I have no doubt whatever—and, after all, do not let us be too ready to doubt people's ideals—that profit-making, in the ordinary sense, has played no part at all in the driving force on which we must rely to carry through this irrigation scheme in Palestine . . .

"I come to Mr. Rutenberg himself. He is a Jew. I cannot deny that. I do not see why that should be a cause of reproach, at any rate on the part of those who have hitherto supported the Zionist policy. It is hard enough, in all conscience, to make a New Zion, but if, over the portals of the new Jerusalem, you are going to inscribe the legend, 'No Israelite need apply,' then I hope the House will permit me to confine my attention exclusively to Irish matters.

"It is said that Mr. Rutenberg is a Russian Bolshevik. The right Hon. Baronet, the Member of the City of London (Sir F. Binbury) spoke of 'this Bolshevik.' Nothing is more un-

true. He is a Russian, but he is not a Bolshevik. He was turned out of Russia by the Bolsheviks . . . He was one of those social revolutionists who combatted that tyranny of the then despotic Tsarist Government and who, after the revolution, did their best to combat the still worse tyranny of the Bolshevik rulers who succeeded to the power of the Tsar. His attitude has been profoundly consistent. If I am told that he took part in the murder of Father Gapon, who was an agent provocateur, an agent for the Russian police to obtain the secrets of the revolutionaries with whom he was working—if I am told that he was a party to the murder of the priest Gapon, I also knew that he recommended Kerensky, when he was an official of his Government, to hang Lenin and Trotsky, and it seems to me that he has been entirely consistent.

"I would like to assure the Committee that I was not aware of this last fact when I assented to the granting of the concession, as otherwise the Committee might think that I was biased. Mr. Rutenberg, after being driven out of Northern Russia went to Odessa. There he was employed by the French during the time of their occupation, and rendered good service in securing the escape of large number of persons who were committed to the anti-Bolshevik cause. He was considered a remarkable man, and very good reports about him have been received."

CITED FOR COURAGE

JOY reigned yesterday in the home of Mr. and Mrs. Alexander Mintz of 254 East 174th Street, the Bronx, because of receipt of the best news that could come to the family of a soldier, the tidings that the eldest of the five Mintz children had safely undergone the December 7th attack on Hawaii and had been cited for "heroic and courageous action under fire." The hero is New York City-born, 19-year old Private Jerome (Jerry) Mintz, United States Army Air Corps radio operator.

The citation, signed by Brigadier General H. C. Davidson, commander

of the Hawaiian Interceptor Command, read:

"On or about 8 A.M., 7 December, 1941, you were compelled to submit to a surprise attack by an unscrupulous enemy in the form of an air raid. He struck with a suddenness that left no time to combat with the weapons on hand. For the splendid attitude and exceptional bravery you exhibited under bombing and machine gunning it is, I assure you, a pleasure and an honor to commend your heroic and courageous action under fire."

—*New York Times*

THIS is the story of a young American Jew, a quiet, unassuming person who successfully hurdled all obstacles and opposition to become the greatest and highest-paid athlete in his field — and then tossed it all away willingly, even gladly, to assume a greater role, that of soldier in America's fight against tyranny and oppression.

This is the story of Henry Greenberg, once the world's greatest baseball player, who left a \$55,000 a year job for one paying \$21 a month, and is today making good as one of Uncle Sam's finest anti-tank army sergeants.

"Hank" Greenberg is through with baseball for the duration, perhaps forever. The only time he may hit a home run now will be to show his buddies how it is done, — or perhaps against Herr Schickelgruber.

Big Hank's name is missing from baseball's 1942 enrollment, but baseball hasn't forgotten the home run king who practically single-handed led Detroit to two American League championships. On February 1st the New York Chapter of Baseball Writers will honor Greenberg with the Extraordinary Service Plaque as the athlete of the year 1941—the scribes' way of showing their pride and appreciation of a man who voluntarily re-enlisted in the army from which he had been honorably discharged because the roar of the guns and bombs at Pearl Harbor completely blacked out in his mind the roar of a crowd that signalized a home run by the major league king of swatters.

Only once before in major league history have the baseball writers seen fit to award the Extraordinary Service Plaque. It was last presented to Joe McCarthy, New York Yankees' baseball manager in 1939.

Nor is this the first time that Greenberg has been singled out for exceptional honor in his profession. In 1935 he was chosen the most valuable player in the American League. In 1938 he was named the player of the year. And in 1940 he was again chosen the most valuable player in the American League.

Great honors for a great man, a man whom baseball experts said only eight years ago that he would never be a big league player — he was too awkward and clumsy. But they didn't know Greenberg's determination and resolution.

It was back in April, 1941, the baseball teams were breaking camp in

the Southern hinterlands preparatory to coming north for the championship season, when Greenberg's name began hitting the headlines in other than baseball stories. Out of Detroit came tales from draft board officials that Hank Greenberg was to be called shortly for his physical examination—with the understanding that he would be put in Class 1A if he passed the examination.

This was no ordinary yarn, for although thousands of Americans were being drafted into the army, Greenberg was the first big name in athletics to be called up for duty.

Here was the highest-paid player in baseball, a veritable one-man team, getting an Army call at the beginning of the season—and thousands of fans breathlessly read the papers daily for new developments.

Feeding the interest were contradictory stories emanating from all sides. One had it that Greenberg was going to plead deferment due to flat feet, another stated that he would be rejected by the doctors for that reason, while a third wild story quoted him as saying he would seek deferment due to dependency.

All these reports were absolutely untrue. They were created by overzealous reporters looking for a story. The fact was that at no time did Greenberg make any statements regarding his future. He kept silent, waiting for the results of his physical examination to become known.

Hank Greenberg was placed in 1A despite the fact that he had flat feet. It was announced he would be called to duty in May. Hank simply said he was ready.

Meanwhile the baseball season opened and Hank was out there at first base, playing his usual efficient, steady game. As the days passed and the army call drew nearer, Detroit fans came out to cheer their idol on while they could.

Finally, in the middle of May, Hank played his farewell game. A

He Tossed Away Over \$1,000 A Week To Reenlist

HANK GREENBERG— BASEBALL'S HERO

By BEN GOULD

goodly crowd was on hand for the event and Greenberg didn't disappoint them. He walloped out two home runs to lead the Tigers to victory, and then stepped out of baseball life, trading a diamond uniform for a soldier's outfit.

Assigned to Fort Custer, Michigan, and surrounded by cameramen and newspaper feature writers, Greenberg settled down to earnest work as a member of an anti-tank unit. His great strength and physique came in handy, and he showed aptitude from the very start. Shortly after he was named a first class private, and later made a corporal.

Greenberg's name disappeared from the sports pages, but every now and then there appeared an item of his deeds on maneuvers, or words of praise from his superior officers. One



Hank Greenberg

day he played a baseball game with his outfit against a prison team and astounded all with a tremendous 500-foot home run.

The beginning of July, 1941, saw preparations being made for the Annual All-Star game between the two

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FOR six years I had the privilege of attending the Institute of Human Relations, sponsored by the National Conference of Christians and Jews, held on the campus of Williams College, Williamstown, Mass. At this conference, eminent men and women from all walks of life—university and college presidents, book publishers, professors, publicists, educators, editors, rabbis, ministers and priests, labor leaders, business men, psychologists, psychiatrists, social workers, etc.—considered this sorry world, filled with hate, intolerance, violence, bloodshed, cruelty and terror. They discussed the problem of how to make this world a happier place, where individual personality can be respected, and individual differences can be the source, not to build misunderstanding, but to enrich our living and to make our society both more interesting and spiritually healthier. Over 800 educators, social workers, religious workers, faculty members and administrators of colleges and universities, and representatives of youth organizations participated in these discussions. One could not, because of lack of space, give an outline of all that went on, but as a Jew, I heard much that was of tremendous interest.

For one, it can be said that the Jew has a definite place in America, not as one merged in a polygot mass, trying to act as an imaginary American should act, but as a member of a distinct group, a group that is able to contribute to the richness of American life because of the centuries of experiences which it has had as a race, and because of the unique contribution which it can make in the field of ethical and moral righteousness. The testimony to support this point of view came out again and again, and it came from diverse sources.

Dr. Ruth Benedict of the Anthropological Department of Columbia University, made this statement: "Only on differences and respect of differences can a better state be built. There are any number of instances of social groups who were diverse in their allegiances and who built up beautiful social arrangements. The American Indian did not try to missionize or change a culture different from theirs. They had no ideas of conquest, and their cultural contacts were more pleasant than ours. Emerson was right when he said: 'What

I love in my friends is their differences from me.' It would be a most uninteresting world if we were all cut from the same pattern. The greatest contributions have been made by societies in which existed mixed races."

Corroborating this point of view, Dr. Otto Klineburg, an authority on racial differences, professor of psychology of Columbia University, said: "In Switzerland there are more different cultures than in any other country, and yet it is a united country and a successful country. In Canada, the French and the English are united on most issues; their differences do not tear them apart. Greater differences exist between the Italian living in Lombardy and the Italian living in the Island of Sicily or the German living in Bavaria and the German living in Holstein-Schleswig, than between second generation American and an old settled American. Diversity of cultures makes for strength and interest, not weakness. If disunity appears, it is not inherent in cultural differences, but in the way the community treats these minority groups."

Again from Carlton Hayes, the great historian, came this testimony: "To remove differences or seek to remove them is the surest way to totalitarianism. To respect and to cherish differences is the best way to insure democracy. If we can couple this with economic security, then the finest in our democratic way of life can be preserved."

Dr. Frank Kingdon, former president of the University of Newark, and a famous liberal leader, made a stirring address on democracy as synonymous with respect for individual differences and respect for the human personality. "It is diversity that makes for unity," he said, "and it is totalitarianism that makes for dis-

*Best American Minds Believe
The Melting Pot Should
Continue Boiling*

RACIAL DIFFERENCES BENEFIT THE NATION

By SAMUEL TENENBAUM

unity and disintegration, suspicion and distrust. We have seen how in totalitarian countries, a child testifies against his parents, a friend against his friend, a neighbor against his neighbor. Thus suspicion, hate and distrust spreads into the very fabric of society. Democracy, by encouraging diversity, may have the facade of chaos, but it has the real inner core of unity, for it blends all the orchestral groups in one beautiful, harmonious orchestral rhythm; it does not try to make every instrument play alike."

In the group which considered this problem in relationship to the child and the school, one member raised the problem: "When will the melting pot be melted?" Almost overwhelmingly the opinion expressed by the teachers and the principals present was that it was best to have the melting pot continue to boil, and that the process of melting should be a permanent one. The school people agreed that diversity of cultural patterns was best, for they wanted diversity. In other respects—the knowledge of English, the respect for the Bill of Rights and all the instruments which insure our democratic way of life—they wanted uniformity.

One member in the audience at a general session brought up the articles which appeared in the June (1941) issues of the *Atlantic Monthly*, in which A. J. Nock maintained that the Jew is an oriental and the American is an occidental, and that the two can never meet and understand each other, for they are essentially different in outlook, in values, in belief.

"I read the articles," said Dr. Benedict, in answer, "and as far as I could make out, there didn't seem to be any sense to it. There is no pure race. We are all a mixture of many races and that holds for Mr. Hitler's Aryans. The way a person sits, eats, behaves are acquired in his environ-

ment, and are not part of any racial predetermination. If a child were born in China and lived in China, he could become over the centuries oriental in outlook and behavior."

Another question from the audience: "Isn't there a limit to the number of persons that can be absorbed in a given community?"

"This whole problem has not been adequately investigated," said Dr. Klineburg. "To a great measure it depends on the tolerance and the good will of the dominant group. Many of the racial problems are due to the way the dominant group treats the minority, not the presence of the minority. For instance, we know that in Brazil a great many more Negroes have been absorbed than in America."

From Dr. Klineburg came the strongest plea for a society in which economic security prevails as the best means of preventing or removing anti-Semitism, and prejudice against minority groups. He again and again reiterated this axiom: "It is easier for an individual to think evil of a group if by doing so he is apt to profit or improve his own condition."

When the Oriental was wanted for cheap labor in American mining camps and for railroad construction, he was welcomed, and little prejudice existed against him. However, when there was a scarcity of jobs, and the Chinese began to compete with native labor, he was accused of all kinds of indecencies. During World War No. I, there was a general scarcity of labor, which made the Mexican a highly welcome immigrant. During the same period, the industrialists used all kinds of inducements to bring the Negro north to work in factories. After the war, when the Negro's labor was not needed, there began a campaign of villification and hate and a determined effort was made to induce him to return from where he came. The race war in Chicago that followed the last World War was only one phase of this campaign.

"We are more apt to think evil of people," reiterated Dr. Klineburg, "who endanger our economic security. And it is interesting to note that the same arguments—they work for little money, they are dirty, they are criminal, they can never become Americans—have been used against all immigrant groups, the Germans, the Irish, the Russians. Of course, this isn't the only factor that creates hate, for that would be simplifying the en-

tire problem, which is complex. For instance, in America there have been studies which show that the most hated and feared group is the Turks, and yet very few of those who fear the Turk ever saw one. But that does not gainsay the fact that the economic factor is a most potent one. Anything that gives the people a greater measure of security, that relieves economic tension, that lessens the competitive struggle for existence, at the same time lessens racial discrimination. Hence, we should seek the economic well-being of all."

Sister May de Lourdes, of St. Joseph College, Connecticut, told of a study she made of racial exclusiveness among nursery school children. "We tried to discover how prejudices are passed on. We know how such unfortunate experiences twist and sorrow one's personality. We know that minority groups are apt to mother and baby their children, as if they want to compensate them for the harshness of the world by excessive love. The result is that the off-springs of this group are timid and afraid, or, sometimes, they make up for their insecurity by bluster, an equally unfortunate adjustment."

She then told of a group of four-year-old children, made up of Protestants, Catholics and Jews. She noticed that the three groups played separately. This evidence of exclusiveness bothered her and she went about discovering the cause for such conduct. She did not have to seek long. She discovered that the parents of the Catholic children were friends, visited one another, and the children knew one another and were invited to each other's parties. The same condition held true for the Protestants and the Jews. The children had known each other and had learned to play with one another before they ever came to school. Sister May de Lourdes maintained that parties were the most potent cause of exclusiveness. "When parents invite children of the same faith and the same group, then these children tend to seek their friends and playmates from that group."

In answer to the question as to what can be done to create respect for individual religious differences, Sister de Lourdes advocated extended physical and mental care. "The underprivileged is an easy prey to hate-mongers," she pointed out. "We should try to develop the whole child in social situations which bring out

qualities of understanding, cooperation, working together. We should extend the kindergarten and nursery schools so that the children will practise living in a democratic situation."

The havoc wrought by hate and intolerance was brilliantly delineated by a New York psychiatrist, Dr. David M. Levy. His paper was thunderously applauded and served as a key to the understanding of many of the moot problems raised.

"The individual who hates experiences less of life," he observed, "and it can be said that hate is inimical to life. The individual who hates someone is constantly looking around for incidents to justify his hate. He is robbed of the satisfactions and the pleasures that come from such traits as generosity, kindness and sympathy. He is a slave to his hate. He magnifies meaningless remarks and twists and perverts incidents. He musters all his intellectual forces to gather evidence to show that the object of his hate is as cruel and as monstrous as he pictures him in his imagination. The capacity for congeniality and friendliness becomes warped. The personality becomes stultified. In proving that the object of his hate is really venomous, the individual has constantly to present new proofs of evil and in doing so exaggerates details, even the most innocent. A person's smile becomes a snicker; a kindly remark is seen as favoritism. His mind is obsessed by this sense of exaggeration, distortion and misrepresentation. The intolerant person is unduly suspicious. He is a slave of his own destructive impulses. The victim of hate is generally active and mobile, not like the placid and contented normal person. He must go around gathering evidence justifying his hatred."

Quisling, he said, has become a recognized psychiatric term. It applies to a cowardly person, one who gives in to a bully and tries to associate himself and come under the protective guidance of this bully.

"Does hate lead to actual physical diseases?" was asked of Dr. Levy.

"Yes, to many diseases. Because the person who hates is always at such great tension, he is more prone to suffer from the diseases of the arteries and the heart. Also, the sufferer from tuberculosis who hates is less apt to get well, for in the cure of that disease it is necessary for the patient to be

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IN 1902, Ahad Ha'am wrote an article (translated into English by Leon Simon) on Pinsker and Political Zionism. It opens with some nostalgic remarks about human forgetfulness, and pictures Pinsker as the "man of yesterday," the forgotten man. Now, however, upon the commemoration of the fiftieth anniversary of Pinsker's death, we have no cause to complain of any neglect of this pioneer of Zionist thought. In the last half century Zionism has passed through various stages—the early sentimental period at the turn of the century, with its shouting and Hatikvah singing, the Balfour Declaration period, with cheer and happiness, and the period of despair following the Arab riots and the disillusionment over the British policy, are now things of the past. In these grim days of trial and anxiety our minds have become sobered. We can really understand and admire with deeper insight, the words of the brief brochure of approximately thirty pages known as *Auto-Emancipation*. The thoughts contained in this terse classic applies with marked significance to our own age.

The brilliance of the personality of Theodor Herzl had the tendency to obscure the existence of those who came before him. Pinsker was not the only one whose name was temporarily placed in oblivion. There were others, great and worthy men, scholarly men, useful men, such as Moses Hess, Rabbi Zevi Kallischer, Rabbi Samuel Mohliver, M. L. Lilienblum. They were all men of ideals, fully imbued with the desire to help their people. But Herzl came. He spoke. He organized. He created a real movement in Jewry. For a while all others were forgotten. But we have had time to review the past, to evaluate, so to speak, the worth of each individual.

Aryeh Leib (Leo) Pinsker's life was, on the whole, uneventful. He was born in the Polish town of Tomashov, in 1821. His father was the distinguished Orientalist, Simcha Pinsker, noted, in particular, for his original study and research in the domain of Karaite literature. Pinsker's elementary education, both religious and secular, was obtained at his father's school. But he had one advantage over the other Jewish lads of his time. He was fortunate in that he was one of the earliest Jewish boys on record to be admitted to a Russian *gymnasium*—university. After his graduation he studied at the Richelieu

Lyceum, and then accepted a position as instructor of Russian at a Jewish school at Kishineff. He held this post briefly, and the following year decided to study for a medical career. He received his medical diploma in Moscow, and settled in Odessa, where he remained until his death in December, 1891. Professionally, Pinsker was very successful in the South Russian city. He built a considerable practice, and was held in high esteem both as a man and as a medical practitioner.

As one of the intelligentsia, Pinsker was of the opinion that all human defects, all hardships and difficulties, would disappear with the spread of culture and education. He associated with a group of partly assimilated intellectuals and was interested in the raising of the masses of the people to a higher standard of enlightenment by pumping into them knowledge and more knowledge, by feeding them with the accumulated wisdom of the ages. Then came the pogroms in the Ukraine. Like the other Jewish intellectuals, among whom these events caused panic and consternation, Pinsker experienced a sad awakening, a disillusionment, a jarring disturbance after his sweet dream of peace.

It is an interesting fact that the three leading nationalist converts were recalled from their indifference to Jewish life by some catastrophic event in the sad story of their brethren. Hess, the liberal, the anarchistic follower of Proudhon was so aroused by the Danascens affair that his interest in world Jewry was resuscitated, and the problem of its redemption became a major issue with him, though his principal work, "Rome and Jerusalem," did not appear until years later, in 1862. Herzl was reunited with Jewish life through the stirring tragedy of the Dreyfus affair in France. Pinsker's feeling of kinship with the Jewish people was revived through the shock of the Russian pogroms. This realization of the worthlessness of official emancipation and of promised

An Appraisal of Leo Pinsker on the Fiftieth Anniversary of his Death.

By DR. E. N. RABINOWITZ

improvements in the status of the Jew is reflected in his "Auto-Emancipation," completed in 1882.

Pinsker was not a literary man. We do not know of any other literary production from his pen, but his sole pamphlet, this "Auto-Emancipation," displays fine literary ability. In its way, it is a little masterpiece. Its style is simple and direct, but it reflects the soul of a thinker and a poet. Its imagery reveals, we may say, the prophetic vision. Pinsker's analysis of Jewish conditions, succinctly stated, are searching and convincing and unsurpassable. His conclusions may be applied, with minor changes, to the circumstances of our time, perhaps, even to a higher degree. Yet his analysis is not a matter of precise factual organization. No, Pinsker does not dabble in data. He merely states general facts and states them with an impassioned plea. One can almost feel the bitterness in his heart, one can mentally visualize his soulful appeal to his Jewish brethren to arouse them from their lethargy and to restore within them a feeling of dignity and self-respect. At the same time there is a complaint. Why is all this humiliation and suffering imposed upon the unfortunate Jew?

Written about sixteen years before Herzl's "Judenstadt," "Auto-Emancipation" shows a remarkable grasp of the Jewish situation, and foreshadows practically all of Herzl's suggestions, but of course not with so much detail. From a purely literary point of view, it is superior to the "Judenstadt," and much more readable. We may say that while "Judenstadt" represents a blue print, a plan, "Auto-Emancipation" is like the facade of a finished structure, bold and artistic. For instance his description of Israel among the nations is unique. Israel is compared to a ghost-like figure. Jewry, to the non-Jew, has none of the attributes of a nation, no common land.

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HE HELPED SINK THE HARUNA

By JOSEPH KAYE

TO the family of Corporal Meyer Levin, of Brooklyn, what he did in the Philippines can be considered merely as a lucky break. Corporal Levin, as the War Department and all the newspapers in the country have noted, was the bombardier who launched the explosives that sank the Japanese battle cruiser Haruna. The sinking of the Haruna meant not only that Japan was minus a capital warship. This victory came at a time when the United States was feeling rather low because of the Pearl Harbor disaster and the gloomy outlook for the Philippines. When the Haruna was brought down by an American bomb the nation was given a tonic, and a huge smile broke out on the face of the United States.

So the wrecking of the Haruna was a major feat, and Captain Colin P. Kelly, who was in charge of the plane from which the wrecking bombs were dropped, became one of the first great heroes of the war. Bombardier Levin shares in his glory, and Brooklyn has now listed him as a favorite son, but still, to his family — and doubtless to Corporal Levin himself — he was just lucky. Sister Ruth, who is a level-headed, though pretty, brunette of about nineteen, says that she has no illusions. "Anyone of a thousand men could have been in my brother's place in that plane," she observes, "and released those bombs over the Haruna." Father Samuel vigorously agrees, and so does Mother Leah.

Just a lucky break, and not to be elevated beyond its worth.

But naturally, despite rationalizations, the Levin family is very proud of Meyer. And they should be, not only for his military accomplishment, but because he is a fine boy. Meyer is a handsome, husky six-footer of twenty-five, and might well fill in for Tarzan if Johnny Weismuller should want a vacation.

Meyer, whose family lives at 1504 East 33rd Street, Brooklyn, enlisted in the Army Air Corps two and a half years ago. He enlisted because he wanted to take a crack at the Hitler gang and felt convinced that sooner or later the fire that the Nazis had started would reach the United States. The boy inherited a violent hatred of injustice and persecution.

His father, born in Russia, had been an ardent enemy of the Tsarist regime, and had joined the revolutionary movement when he was eighteen. In due time the risks he ran put the secret police on his track, and when the chase became too close, and he knew that arrest and Siberia were inevitable if he remained in Russia, he fled to the United States. Here he never ceased to bless the freedom that was his, and he brought up his son and two daughters to put an enormous price on American Democracy. He told them over and over again of the sacrifices that his old comrades in Russia had made so that persecution might be abolished, and he thrilled them with the hair-raising exploits of the men and women who fought in the underground battle under the flag of freedom.

So when Meyer came of age, and studied the Nazi movement, he knew what the world could expect, and he knew that there was a call for men to fight for liberty as his father had fought. He enrolled in an aviation night school while working as a shipping clerk during the day, and when his course was completed joined the army.

Meyer early in his army career was stationed in Hawaii, and even before he came to public attention when the Haruna was sunk he and a group of other flyers distinguished themselves. On September 5, last year, a number of American planes, flown by seventy-five officers and men, made an historic flight from Hawaii to the Philippines. The flight was a secret one, and to avoid detection by Japanese patrols—this precaution was employed even then—it was made over an uncharted route. No military or commercial plane had ever taken this course, and it was filled with danger every moment. The men flew over 7000 miles, and arrived safely in the Philippines. For this deed the War Department recommended that President Roosevelt award the men the Distinguished Flying Cross. This was one of the greatest flights made by army planes.

Meyer wrote his family a brief but graphic description of that flight —

without giving any military information away, of course. Here is the note:

"September 15, 1941.

"Dear Mother and Dad:

"Well, finally I made it. It was a history-making trip, and I don't doubt that you will read about it soon. We landed here in the Philippines on the tail-end of a typhoon—sort of rough going for a while. It certainly felt good to have solid earth under my feet again. It's wild country over here, but fascinating in the extreme. It will take a bit of getting used to, but that's to be expected. It's in the middle of the rainy season here now, and can it rain! They tell me here that at times they have as much as 46 inches in 24 hours."

Since his parents are cultivated people, it is natural that Meyer should be a thoughtful and observant person. Some excerpts from another letter will add some details to his portrait, as well as to our knowledge of the Philippines.

"November 6, 1941 — Generally speaking, the army life is adapted to the climate. We eat salt, drink chlorinated water, lay off the liquor during the day when the sun is up, and sweat. This climate is made for a white man to sweat it. Seems funny when I think back about our life at home. The way I used to pamper myself about food and my living quarters. You know, a great many things which seemed very important then appear childish now . . . You have to be out on your own, with no one to depend on but yourself, to realize these things.

"We are entering the period of dry season now. The typhoons are gone, the grass is withering away, and soon there will be nothing but hard-baked earth and a brassy sun that burns all day long. Rains are few and far between."

Soon after the Haruna exploit Meyer cabled his family that he was well. They have not heard from him since, for he is one of General Douglas MacArthur's valued men, and is in the thick of that battle which will go down in history as one of the most heroic that American or any other soldiers have fought.

REVITALIZING JEWISH SERVICES

By DR ISRAEL H. LEVINTHAL

A MERICAN Jewry is coming of age. It is beginning to take stock of its spiritual resources. Four booklets have appeared in the last year which give definite proof that the Jews of America are giving thought to religious problems affecting the Synagogue service. They are: "Selihoth," edited, arranged and translated anew by Rabbi Louis Feinberg. Behrman's Jewish Book House, New York.

"Selihoth Service for the First Day," with an introduction by Rabbi Adolph Coblenz, compiled by Joseph Weinstein and Hyman Saye. Published by Chizuk Amuno Cong., Baltimore, Maryland.

"Selihoth—Midnight Service," arranged and revised by Rev. I. G. Glickstein and Prof. S. Braslavsky. Bloch Publishing Co., New York.

"Simhat Torah Service," arranged by Rabbi Morris Silverman. Prayer Book Press, Hartford, Connecticut.

It is interesting to note that all these manuals deal with phases of religious life and practice that many thought are fast disappearing from the American Jewish scene.

The *Selihoth* service, at midnight on the Saturday preceding Rosh Hashonah, which used to have such a hold on the observant Jew a generation ago, attracts today only the elderly men and those who are still under the influence of the old Jewish way of life. And the service as conducted in most synagogues is not of a type to attract those who are not under that influence. The very fact that one could not get an attractively printed *Selihah*, is best proof of the small hold that service has on the modern Jew.

Simhat Torah is a little more fortunate. Because religious schools are utilizing these services, and because the children are trained to play a part in the procession of the Scrolls, this service has acquired somewhat more popularity. But no thinking Jew will suggest that the Simhat Torah service, as currently conducted in most synagogues is sufficiently effective to properly transmit beauty and significance.

The compilers of the manuals listed here were all prompted by this great desire to put new life into these almost forgotten services, and to add to them the dignity and the influence they possessed in times of old.

Rabbi Feinberg's edition is beautifully printed, and rendered into an excellent English translation. In editing the text, however, he failed to appreciate the chief defect of the ordinary editions now in use. The service is too long. Considering the fact that it is held at midnight, we should not seek to lengthen the text, but rather to edit it in such a fashion that only the vital part is retained. Rabbi Feinberg's text is even longer than the one used in orthodox synagogues today, and contains prayers and repetitions of prayers not even included in the present poorly printed editions.

Rev. Glickstein's and Prof. Braslavsky's edition, sponsored, by the way, by the Ritual Committee of Temple Mishkan Tefilah, of Boston—is also neatly printed, and has a good English translation. It has the advantage that it takes into account those who do not understand Hebrew, and includes a brief introductory service in English, with both responsive readings and readings for the Rabbi. This edition, however, goes to the other extreme, and has excluded some very beautiful passages of the old text. The name of Prof. Braslavsky gave hope that the edition would include also music for congregational singing of those parts that easily lend themselves to group singing.

The manual compiled by Joseph Weinstein and Hyman Saye, has the most impressive appearance, being bound in cloth covers. It has the advantage of an excellent introduction by Rabbi Adolph Coblenz on the "Story and the Meaning of Selihoth," which gives a brief account of the historical background of the service and ritual. This should be very helpful to the worshipper. It has several pages of music, arranged by the Cantor of the Baltimore Chizuk Amuno Congregation, Rev. A. J. Weisgal. But here, too, the text disappointed us. The Maryland congregation follows the particular form of the Ashkenazie Ritual which goes by the name of Minhag Frankfort, and differs in a number of essential parts from the text used by most congregations. Here, too, the text is abnormally long, which defeats the very purpose of such a compilation.

While all these authors and compilers deserve to be congratulated for what they have done, it seems to this reviewer that the ideal compilation must yet be brought out. It would be a grand thing if the gentlemen who have done this pioneering work could get together, and together develop one edition that would be of service to all our congregations.

The Simhat Torah Service is a new venture by Rabbi Morris Silverman, who has already done fine work in editing the High Holy Days Prayer Book. He has a novel ideal in that he wants to dramatize the service, and to utilize it in strengthening the allegiance and devotion of the officers of the congregation, the trustees, the Religious School Board, and the other groups affiliated with the Synagogue. While there is great merit in this plan, it is, at present, too novel to be accepted by most congregations. It will have to be developed further and given more consideration. The songs to be sung during the processions could be improved upon, and the music for the songs should have been included. Rabbi Silverman's manual, however, is a worthwhile beginning, and will make further attempts much easier.

Altogether, this is an interesting episode in Jewish religious life—the attempt to revitalize just those institutions that have lost their hold on the Jew, and which can, even today, add much inspiration to Jewish life.

NEW BOOKS

Reviewed by I. H. L.

"Musings and Meditations," by Rabbi Alexander Alan Steinbach. The Wings Press, New York.

THIS little volume presents a number of essays on religious and ethical themes which give the reader a new faith and courage. Rabbi Steinbach possesses a poetic gift of rare quality, and even his prose has the touch of poetry. It is difficult in a brief review to summarize the contents of this volume, but a glance at a few of the titles will give some idea of the purpose of the author. "Keep God Out of the War." "Freedom, the Birthright of All." "Democracy Must

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THE NEWS OF THE MONTH

By LESTER LYONS

AFORTHRIGHT repudiation and denunciation of anti-Semitism has been made by Henry Ford. In a letter sent to Sigmund Livingston, founder and national chairman of the Anti-Defamation League of B'nai B'rith, Mr. Ford said that "I do not subscribe to or support, directly or indirectly, any agitation which would promote antagonism against my Jewish fellow-citizens. I consider that the hate-mongering prevalent for some time in this country against the Jew, is of distinct disservice to our country, and to the peace and welfare of humanity." Expressing his belief "that there is no greater dereliction among the Jews than there is among any other class of citizens" and that agitation against the Jews "has been utilized to divide our American community and to weaken our national unity," Mr. Ford "strongly" urged all Americans "to give no aid to any movement" designed to arouse hatred against any group. He said that "It is my sincere hope that now in this country and throughout the world, when this war is finished and peace once more established, hatred of the Jew, commonly known as anti-Semitism, and hatred against any other racial or religious group, shall cease for all time." In 1927, when he was faced with a \$1,000,000 libel suit for attacks on the Jews in a magazine published by him, Mr. Ford wrote a letter to the late Louis Marshall "retracting" the charges in that publication and assuring the Jews of his future "friendship and good-will."

Urging American Jews to send larger grants of assistance to Palestine, former Senator William H. King of Utah declared at a conference of the United Palestine Appeal that "it was an act of the highest patriotism to maintain our gallant Jewish allies fighting the democratic fight on the Middle East front." Mr. King said that there was no conflict between being a good American and accelerating the rebuilding of Palestine. He stated that "Every Jew who ploughs a furrow, every Jew who fights in Libya, every Jew who turns a lathe in a Palestine factory, is contributing to the defense of America."

After two years of experimentation,

Palestine will harvest its first crop of sugar cane this coming summer . . . Over 1,500 Palestinian Jews are in the service of the R. A. F. . . . The Jerusalem Air Raid Precautions Association has formed a special "Social first-aid squad" of 50 persons to calm the public during air-raid alarms. The association has 3,000 volunteers, consisting of wardens, fire-fighters and first-aid squads . . . The Hebrew University at Jerusalem recently awarded degrees to 69 graduate students. This was the largest number of graduates in the history of the University. Some of the recipients of the degrees were already in the Army, and they attended the exercises in uniform.

Leading academicians and scholars of Great Britain have issued a statement acclaiming the Hebrew University of Jerusalem as a world influence providing a meeting place for the cultures of East and West. The University is paid tribute in keeping "the scientific flame burning clear and free in the Orient while the lamps are put out in the countries of Europe." The war work being done by the scientists at the University is given special recognition.

There are more American residents in Palestine than in any other country in the Middle East. The United States Consul General in Jerusalem reports that there are 8,500 Americans in Palestine, compared with 1,446 in Syria, 552 in Egypt, 457 in Iraq, 263 in Turkey, and 117 in Iran. Over \$40,000,000 United States capital was invested in Palestine in September 1939. Today the American investments there aggregate nearly \$80,000,000.

The Jewish Agency for Palestine has appealed to the Jews of this country to provide the largest share of a budget of \$8,000,000 to develop Palestine's agricultural and industrial contribution to the war. The Agency emphasizes the vital role that the Palestinian Jews are playing in protecting the Near East by providing men and materials for the military forces.

A refugee rabbi has succeeded in raising funds for the erection of a temple in Winston-Salem, North Carolina, after five of his predecessors in the past eleven years had failed in the attempt. The rabbi, Frank Rosenthal, who has been in this country only two years, obtained his post through the National Committee on Refugee Ministers of the National Refugee Service. As a result of Rabbi Rosenthal's

ENGLAND INVENTS PORTABLE SYNAGOGUES

Portable synagogues are being introduced in England. In many evacuation areas there are no suitable premises for communal activities. The government has approved a scheme of the National Council for Jewish Religious Education to provide the larger Jewish evacuation centers with portable buildings which will serve as synagogues, kosher canteens, and social halls ministering to Jewish communal life.

efforts the Jewish community has amassed \$10,000 toward the project, which will cost \$25,000. The remainder is to be raised by non-sectarian groups in the city.

The Ministry of Health in England is equipping nurseries for Jewish children under five years old. Because of evacuation the Jewish community has had a special need for these nurseries. The government also is paying full boarding allowances for the children.

Under the leadership of Chief Rabbi Joseph H. Hertz, a committee representing the leading Jewish organizations in England is considering plans to tax the Jewish community for Jewish educational needs. Because of evacuation problems and the shifting of Jewish centers, the facilities for Jewish education have been subjected to considerable strain and cannot be financed sporadically and voluntarily as previously. It has been estimated that a budget of \$4,000,000 a year will be sufficient, on a modest scale, for defraying the needs of Jewish education in the London provinces.

A stirring tribute to the Jews has been paid by Dr. Hutchinson Cockburn, Moderator of the Church of Scotland. Dr. Cockburn said: "Ever since Jews have been allowed to breathe the same atmosphere as Christians, their records of attainment in every branch of learning, including science and literature, has been unparalleled by any other race." He said that Hitler persecutes the Jews because he not only hates them but also "fears the influence of these people who could not live under the foul atmosphere of the German New Order."

The influence of Nazi propaganda on Christian students who displayed no anti-Semitic sentiments has been disclosed by a study recently made by Rabbi Morris N. Kerzer, director of the B'nai B'rith Hillel Foundation at the University of Iowa. As part of an inquiry into what these students knew about Judaism, Rabbi Kerzer asked them to name five contemporary Jews. Among the names commonly given were those of President Roosevelt, J. P. Morgan, Secretary Ickes, and Mayor LaGuardia. The only Jew whose name was almost always given was Albert Einstein. Jewish radio and movie stars were prominent in the answers. Rabbis were rarely mentioned.

Last November the Central Jewish Committee of Mexico, which is affiliated with the World Jewish Congress, expelled from its organization a Jew who had been on the blacklist, issued by this government, of persons dealing with the Axis. The Committee also declared that it no longer considered such expelled Jew a member of the Jewish community.

By paying \$15,000, an Italian Jew can become converted into a full-fledged "Aryan," a report from Lisbon says. Fascist leaders in various Italian cities have gone into the business of selling "Aryan" certificates. The Ministry of the Interior, which issues these documents, cooperates in such enterprise.

The first recreation center to be established in Newfoundland for American soldiers and sailors has been sponsored by the National Jewish Welfare Board. The center was open-

ed in the reception hall of the Hebrew Congregation Synagogue.

A Jewish young lady who had hoped to spend her honeymoon with her husband at a certain English hotel, was notified by the management that "our

MORE INTERFAITH COOPERATION

Hundreds of Christian soldiers in army camps in the country were enabled to obtain furloughs on Christmas Day as a result of a relinquishing of such furloughs by Jewish men in service. Jewish officers and soldiers in many camps volunteered to take over the camp duties that day.

catering and service are of the highest standard" but that "needless to say, we do not take Jews." The young lady's fiancé, who was serving in the English Navy, answered the manager, in part, as follows: "I was most grateful to learn that, for the two years and more in which this particular Jew has been serving in the Royal Navy, your Christian (save the mark) visitors have been safe and snug in your comfortable funkhole. The Royal Navy, you may note, is not so exclusive. My Christian comrades and I have learned that danger and death are less discriminating than hotel managers, though their tariff is somewhat higher."

"You have my hearty thanks for saving us the unpleasant experience of associating with yourself and your inmates. I can't help feeling that Hitler and Co., would be more at home and more welcome at your hotel than my fiancée and myself."

The importance of Palestinian Jewry to the war effort of the democracies has been stressed by Senator Henry Cabot Lodge, Jr. of Mass. Senator Lodge stated that: "All of us recognize that the heroism of the Jewish community in Palestine in these days of crisis represents an important asset in the present war in the Near East. Not only does it have an incalculable value as a source of hope to the Jews in the lands of distress, but it serves to demonstrate to us in America and to the world at large that the Jewish people is a creative, dynamic and freedom-loving people and that no yellow tags can drag

them down to the status of derelicts and wanderers."

The first issue of the only Hebrew monthly in Europe will shortly appear in London. This periodical, the *Yalkut*, which previously was a supplement of the *Zionist Review*, is edited by Dr. S. Rawidowicz, leader of the Brith Irvith Olamith (World Hebrew Union.)

Two rare parchment manuscripts of the Pentateuch have been acquired by the library of the Jewish Theological Seminary of America. These manuscripts, dating from the 14th Century, have the original Hebrew text of each verse followed by the Aramaic translation. One of the manuscripts was written in Spain, the other in Germany. The library of the Seminary has the world's largest collection of Jewish books and manuscripts. It contains about 7800 manuscripts and over 122,000 books and pamphlets.

Junior Hadassah, the Young Women's Zionist Organization of America, has sent \$25,000 to Palestine for the maintenance and vocational training of 100 children, including recent immigrants. Under the new program of Youth Aliyah intensive training in farming and industrial activities will be provided for young men and women to take the place of men of military age who are already serving with or will enlist in the British army. The Palestinian government has is-

HAMLET IN HEBREW

The first Hebrew translation of Shakespeare's "Hamlet" is soon to be published by the Histadruth Ivrit of America. The translation is by Professor Israel Efros of Hunter College. Five other works of Shakespeare have already been translated into Hebrew.

sued 425 immigration certificates for the transfer of Jewish children from Iraq and Syria. Between January and June of last year 1250 children reached Palestine through the efforts of Youth Aliyah. During the past seven years 8000 children were transferred from Germany and Nazi-controlled countries to Palestine through Youth Aliyah.

BROOKLYN JEWISH CENTER ACTIVITIES

Dr. Arzt Guest Preacher This Friday Night

This Friday night at our late services which begin at 8:30 o'clock, we shall be privileged to have as the guest preacher in our pulpit, Rev. Dr. Max Arzt, lecturer in Practical Rabbinics at the Jewish Theological Seminary of America. Dr. Arzt was for many years the rabbi of the leading synagogue in Scranton, Pa. He is well known as a preacher and scholar. He has chosen as the theme of his sermon, "Why Do the Nations Rage." We trust that the members and their families and friends will be with us. Rev. Kantor will lead in the congregational singing.

Congratulations

Mr. Saul S. Abelov of 568 Montgomery Street on the occasion of the celebration of the 50th wedding anniversary of his parents, Mr. and Mrs. David Abelov on Saturday evening, January 24th.

Mr. A. L. Goldman of 576 Eastern Parkway upon the birth of a son to his children Mr. and Mrs. Irving L. Goldman of Detroit, Michigan, on December 18th, 1941.

Mr. and Mrs. Morris Kramer of 446 Kingston Avenue on the betrothal of their son Mr. Norman Kramer to Miss Leonore Lucks.

Dr. and Mrs. William Levine of 960 Sterling Place on the occasion of the engagement of their daughter Eleanor to Mr. Harvey I. Kram.

Mr. and Mrs. Isidor Polivnick of 395 Crown Street who announced the engagement of their son, Morris to Miss Doris Ittelson.

Mrs. Abraham Prince of 284 Eastern Parkway on the marriage of her son Lt. (J. G.) Milton Prince, U.S. N.R. to Miss Beatrice M. Ratzgin, daughter of Mr. and Mrs. B. H. Ratzkin, and granddaughter of Mr. and Mrs. Morris Groden of 693 Montgomery Street on January 18th.

Mr. and Mrs. Louis Wolff of 1340 Lincoln Place on the occasion of the birth of a daughter to their children Mr. and Mrs. Arthur R. Freeman on January 22nd.

Philadelphia Jewry to Honor Rabbi Levinthal, Sr.

The Philadelphia Jewish community is making elaborate preparations for a city-wide celebration in honor of the 50th anniversary of Rabbi B. L. Levinthal, the father of our own rabbi, in the rabbinate of that city.

The senior Rabbi Levinthal came to Philadelphia in 1891 when he was summoned to the rabbinate of that city to succeed his father-in-law, Rabbi Elazar Kleinberg.

On the Sabbath of January 31st, sermons will be preached in all the synagogues paying tribute to Rabbi Levinthal, and on Sunday evening, February 1st, a public meeting will be held in the large auditorium of the Young Men's Hebrew Association where outstanding leaders in the country will be the speakers.

Sisterhood Officers Installed

The newly elected officers of the Sisterhood were installed at a meeting held on Monday afternoon, January 12th. Rabbi Levinthal was the installing officer. Mrs. Isador Lowenfeld, the president of the organization, presented a report covering the activities of the Sisterhood during the past year. She stressed the many philanthropic, educational and other organizations which have received the cooperation and financial aid of the organization. A report of the cultural activities was presented by Mrs. Morton Klinghoffer, co-chairman of the Cultural Committee. In addition to Mrs. Lowenfeld, the following were installed as officers of the Sisterhood: Mrs. Ruth Bernhardt, first vice president, Mrs. William I. Siegel, 2nd vice president, Mrs. Morton Klinghoffer, 3rd vice president, Mrs. Isaac Wiener, secretary and Mrs. Hyman Rachmil, treasurer. The newly elected Board of Directors consists of: The Mesdames Harry Blickstein, Paul Barnett, Alex Bernstein, Elias Bernstein, Charles Dilbert, Nathan Farber, Isidor Fine, Samuel Fleischman, Hyman Fried, A. L. Goldman, Solomon Goodman, Alfred Greenblatt, Samuel Greenblatt, Emanuel Greenberg, Arnold Gottlieb, Irving J. Gottlieb, David Halpern, Louis N. Jaffe, Samuel Katz, Jacob Koepfel, Louis J. Levinson, Benjamin Levitt, Morris Levine, Israel H.

Levinthal, Joseph Levy, Samuel Nicoll, Stephen Rey, Louis J. Roth, Samuel Rottenberg, Louis Simon, Nathan T. Schwartz, Kate Salit, Samuel Stark, Maurice Schnall, Albert Witty, Louis Zankel.

Sunday School Notes

The Sunday School combined with the Hebrew School in its annual Chanukah play. The program was a signal success and was attended by a large group of parents and teachers. Outstanding were a Hebrew play directed by Mr. Hirsh, a pageant directed by Mrs. Beder, two Chanukah dances directed by Miss Irene Kantor and Miss Laura Sorscher and a kindergarten recitation directed by Miss Miriam Zahl. Dr. Levinthal addressed the parents and greetings were extended by Mr. Frank Schaeffer and Mr. Karl K. Klein. The program chairman was Rabbi M. Lewittes and the singing was directed by Rev. Kantor.

The pupils collected a large sum of money for the J.N.F. Tag Day and for Keren Ami. Miss Feinberg is in charge of the latter project.

Stories heard in the assembly include: "Balfour's Five Lives," "The Grateful Moabite," "Husham," and "The Jew Who Aided George Washington."

Club Notes

The Inta-League meets every Wednesday night and consists of boys and girls in the junior and senior years of high school. A successful innovation this year has been the club newspaper under the editorship of Bernice Levitt. The chief problem of the club is—more boys.

The Shomrim, meeting on Saturday night, consists of boys up to 16. They boast a successful basketball team and an active cultural program. Outstanding cultural events have been a health film, a club discussion on "War and Palestine," and a talk on Justice Louis Brandeis by Rabbi M. Lewittes. The group is planning a radio play under the direction of Mr. Rubin. The officers are: President—Paul Harris, Vice-President—Sheldon Liebler, Secretary-Treasurer—Buddy Monasch.

The Center Girls have had an ac-

tive social calendar. Their Barn Dance on November 29th proved to be a huge success. Chanukah was appropriately celebrated with a latke party. The Center Girls are planning a gala dance for Wednesday, February 11th. Proceeds will go to the Red Cross. The club meets on Saturday nights.

The Tsofim (Scouts) meet on Saturday night and consist of boys above the age of Bar Mitzvah. The basketball team is under the co-captaincy of Lloyd Cohen and Saul Handlers. Two outstanding events were the Chanukah party where the candles were lit by Martin Katlowitz and a spirited debate on "Should There Be a Jewish Army?" On the affirmative were Aaron Meislin, Martin Katlowitz, Saul Handlers. On the negative were Larry Schiff, Robert Osder, Ephraim Feldman. Officers of the club are: Ralph Levy, President; Lloyd Cohen, Vice President and Norman Shapiro, Secretary-Treasurer.

The Vivalets, a girl's club, meets on Saturday night. The girls are busily engaged in an arts and crafts program. Some are hammering out metal bracelets, others are embroidering Chalah and Matzah cloths. Florence Shir won the current events contest. Dorothy Sholin is the club reporter. The officers are: President — Leah Green, Vice-President—Florence Shir, Recording Secretary—Gladys Wexler, Corresponding Secretary — Barbara Zamsky, Treasurer—Gladys Douglas.

The Maccabees meet on Saturday nights under the direction of Ephraim Goldberg. They have an active athletic and game program and celebrate Jewish holidays in some appropriate way. The officers are: Larry Zirn—President, Dick Rosen — Vice President, Philip Sperling — Secretary, Morty Lowenfeld—Treasurer. The basketball team is under the co-captaincy of Morty Lowenfeld and Larry Zirn.

The Dramatic Group meets on Sunday afternoon under the direction of Miss Phoebe Honig. They are planning a play for presentation before the Saturday night clubs.

Join a Center Club! Each club is advised by an expert leader and all clubs are under the supervision of Rabbi Lewittes.

Acknowledgment of Gifts

We acknowledge with thanks receipt of gifts of books from the following for our library:

Mrs. Isador Lowenfeld
Mr. and Mrs. Murray Schiller

Mr. Harry Mayerson
Ina Klein
Louis Weinstock

Prayer Books

Mrs. A Prince in honor of the marriage of her son Milton to Miss Beatrice M. Ratzkin.

Sisterhood Program Meeting Feb. 9th

The next meeting of the Sisterhood will be held on Monday, February 9, at 1:30 p.m. Mrs. Wm. I. Siegel will be guest chairman of the program.

The speaker, Mrs. Bertha Marthyr will deliver an interesting talk on ancient marriage customs; vocal selections will be rendered by Mrs. Irving Groothuis, accompanied by Mrs. Sam Feinberg.

Personal

Mr. Samuel Pasner will speak on Saturday morning, January 31st, on the "Value of Jewish Education" before the congregation of the Yeshiva Rabbi Isaac Jacob Reines.

Junior Congregation

The following will participate in the Children's Congregation on Saturday, January 31st; Shacharit—Burton Brown; Musaf—Robert Goldberg; Summary of Sedrah—Estelle Ostrow; Sermon—Rolf Ostern.

Condolence

We extend our sympathy and condolence to Mr. Hyman Rachmil of 1056 President Street upon the death of his beloved mother, Mrs. Ida Rachmil on January 24th.

Mr. Ira I. Gluckstein of 416 Crown Street has recently suffered the loss of his devoted father. Our sincere expressions of condolence to him.

Advance Notice

Next Friday night, February 6th, Rabbi Levinthal will preach on "The Rule to Guide Us in Life."

Sabbath Services

Kindling of candles at 4:58 o'clock.
Friday evening services at 4:55.
Sabbath services, Parsha Beshalah, will commence at 8:45 A.M.

Rabbi Lewittes will preach on the weekly portion of the law.

Class in Yaakov by Mr. Benjamin Hirsh at 4:00 p.m.

Mincha services at 5:00.

Daily Services

Morning services at 7 and 8
Sunday morning additional service at 9:00.

Mincha services at 5:00.

Applications for Membership

The following have applied for membership in the Center:

Adler, Abraham
Antiques Married
Res. 1337 Carroll St.
Bus. 724 Fifth Ave.
Proposed by Maurice Bernhardt and Morris Levinson

Ain, Benjamin
Real Estate Unmarried
Res. 1193 Eastern Pkwy.
Proposed by Sam Schoenfeld

Amster, Max
Brassieres Married
Res. 437 Brown St.
Bus. New Brunswick
Proposed by Benjamin Katz

Chasin, Milton
Radios Married
Res. 181 Hawthorne St.
Bus. 1619 Bedford Ave.
Proposed by Ben Smallberg

Fischman, Miss Naonni
Res. 150 Crown St.
Proposed by Mr. and Mrs. Leon Alpert

Fruchthandler, Alex
Buttons Married
Res. 1436 Carroll St.
Bus. 552 Broadway
Proposed by Samuel Rottenberg and B. Gabel

Gluckson, Marvin
Woolens Unmarried
Res. 228 Sullivan Place
Bus. 92 Clinton Place
Proposed by J. Gluckson and Sam Smith

Gross, Max
Coal Unmarried
Res. 824 Eastern Pkwy.
Bus. 7613 Jamaica Ave.
Proposed by Henry H. Gross

Hirsh, Ira
Buyer Unmarried
Res. 130 Martense St.
Bus. 360 W. 31st St.

Iserson, Irving E.
Banking Unmarried
Res. 415 Lefferts Ave.
Bus. 1410 Broadway
Proposed by Joseph Glaubman

Jaffe, Morris
Bldg. material Married
Res. 1486 Carroll St.
Bus. 3380 Atlantic Ave.

Kaman, Abraham L.
Crayons Married
Res. 5625 Kings Highway
Bus. 230 Third St.
Proposed by David Friedman and A. H. Zirn

Continued on page 21

WAR DEFENSE WORK AT THE CENTER

THE Brooklyn Jewish Center has organized a Civilian War Activities Committee to enable the members of the Center and the community at large, to participate in the manifold activities made necessary by the war.

The Committee has been subdivided into five divisions, whose general objectives are as follows:

1. *Red Cross Committee*—To assist the American Red Cross in its broad program of mercy, its services to our armed forces, and its aid to civilian defense.

2. *Civilian Defense Committee*—To enable civilians to participate in necessary defense work requiring air-raid wardens, auxiliary firemen, bomb and rescue squads, etc.

3. *Patriotic Activities Committee*—To maintain and enhance the morale and patriotic sentiments of civilians; to keep in touch with and be of service to men in the armed forces of our country; to arrange with civilians to render financial and other assistance to the government and to war relief agencies.

4. *Cooperative Organizations Committee*—To advise and work with other organizations in the community on behalf of all civilian war activities.

5. *Building and Activities Committee*—To protect the Center building and persons using it in cases of emergency, and to make the Center building available for relief purposes, if necessary.

Volunteers Wanted

A set of cards setting forth the various services which may be rendered by volunteers has been mailed to all the members of the Center as well as to other persons in the community. After these cards are filled out and returned to the Center, they will be classified and every volunteer will be notified when and where to report. Every member of the family can be of assistance and should be enlisted in the work. Additional cards will be sent to any person requesting them.

War Activities Office

A special office has been established in the Center building to serve as headquarters for war activities. This office is open at all times and is in charge of a capable secretary who is ready to give information and advice to all persons interested in war activities. The telephone number of this office is President 4-1400, Ext. 9.

First Aid Courses

Sixteen courses, attended by nearly six hundred students, have been conducted for instruction in first aid. Additional classes will be formed as more students are enrolled. Every person over seventeen years of age is welcome to join.

Nutrition Courses

A course for instruction in nutrition has been organized, and additional classes will be formed at an early date.

Our Workroom

With the assistance of facilities and material furnished by the Center Committee, over five hundred women have been knitting and sewing garments for the Red Cross. A number of sewing machines have been installed at the Committee Headquarters at the Center for this purpose. All women are urged to assist in this work.

For the Men Entering Service

The Center, with the assistance of its Young Folks League, is planning a series of farewell parties for all members, and sons of members, who will enter the U. S. Army and Navy. Testimonials will be presented to them. The Center will maintain contact with these men and send them all the Center publications. Please send to the Center office the names of all men affiliated with the Center who have either entered or are about to enter the service. Members in the service will be retained on the membership rolls of the Center without the payment of any dues. Refunds will be made for the unexpired period of their present membership.

Continued on page 21

Rabbi Levinthal Writes to Congratulate Defense Committee and Sets An Example

Maurice Bernhardt, Esq., Chairman
Civilian Defense Committee
Brooklyn Jewish Center

Dear Mr. Bernhardt:

You and your committee are to be congratulated on the splendid program of activities which you have instituted in our Center in behalf of the Red Cross and Civilian Defense. While all this work is most essential, I personally feel that the matter of the sale of defense bonds and stamps is of equal importance and we dare not neglect it.

Wars are very costly, and if the Government is to succeed, it will need tremendous financial resources. It is, therefore, an act of supreme patriotism to invest as much as we can in these bonds and stamps. I use the word, invest, advisedly, since this is the best form of saving; it means entrusting our money in the safest possible way.

I was, therefore, very happy to learn you are opening a special department in the Center for the purchase of defense stamps and bonds. I want to be among the first to avail myself of this new Center department, and will ask you to please subscribe for me a \$100 bond every first of the month, the payment of which will be deducted from my monthly salary check.

I would like to see many in our Center do just this—not only buy a bond once in a great while, but set aside a regular portion of their salary, wage, or income every month for the purchase of bonds. In this way we may achieve a record of which we shall truly be proud.

With all good wishes, I am,

Sincerely yours,

ISRAEL H. LEVINTHAL

Every Center member is urged to participate in the civilian war activities of the Center. Such persons, as well as any others desiring information concerning such activities, should call at the Center, or phone the Center office, President 4-1400, Extension 9, at any time when the Center is open.

Officers, Members of the Board of Trustees and Governing Board of the Brooklyn Jewish Center, for 1942.

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HON. EMANUEL GREENBERG	First Vice-President
HYMAN AARON	Second Vice-President
MAX HERZFELD	Secretary
DAVID GOODSTEIN	Treasurer
<hr/>	
SAMUEL ROTTENBERG	Honorary President

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SUSTAINING MEMBERSHIP FOR 1941

THE following is a list of the 1941 sustaining members of the Brooklyn Jewish Center. We are thankful to them for their fine spirit of co-operation and loyalty in voluntarily paying the higher rate of membership dues in the Center.

Aaron, Hyman
Bregstein, Harold
Bregstein, Jerry
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Goell, Mark J.
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Jablow, George
Katz, Samuel
Kline, Benjamin J.
Kronish, Fred
Lurie, Lieb
Rachmil, Hyman
Rutchik, Mrs. M. M.

Rustein, Jacob
Salwen, Nathan
Shapiro, Abraham
Steingut, Irwin
Weinberg, Morris
Weinstock, Louis
Werbelovsky, Benjamin
Zirnsky, Mrs. Hannah

Annual Report of the Brooklyn Jewish Center

Covering Activities For The Year 1941

By JOSEPH M. SCHWARTZ, President

FOR the first time in the history of our institution our annual meeting is being held at a time when our country has been plunged into war—a war thrust upon us by the forces of aggression, brutality and inhumanity. Japan's treacherous assault on December 7th left us no other choice but to take up arms and join the forces of Great Britain, Russia, China and other victims of the axis in an endeavor to help stamp out the forces of evil that are bent on destroying everything that the free peoples of the world hold dear.

As Jews, we have a double duty, since these enemies of democracy are also the most violent enemies of our people, bent on destroying us for no reason other than that our ideals of life and liberty are in contradistinction to their diabolical scheme of world conquest and human slavery.

As a leading institution in Jewish life, we are determined to place all our available facilities at the disposal of the government and all agencies, which aid in the prosecution of the war to its ultimate and successful conclusion.

Even before the outbreak of the conflict, your officers gave considerable thought to plans designed to help the defense of our country. This work has been intensified and enlarged with the outbreak of hostilities.

The Board of Trustees has authorized the appointment of a special committee on Civilian War Activities, and has appropriated the necessary funds to carry on this important work. Although the committee has been functioning for but a month, it has already made considerable progress.

An office has been established in our building which is cooperating with the American Red Cross, the Office of Civilian Defense and other patriotic movements and organizations. We have enlisted hundreds of men and women who are giving of themselves wholeheartedly to patriotic service in whatever field they feel they can be of most help.

The women are doing splendid work for the Red Cross. The classes in First Aid have been most successful. We

have organized fifteen such classes, and are instructing about six hundred people. When the Red Cross and the Board of Health were unable to supply us with the necessary teachers, we issued a call to the physicians in our midst, and the response was most gratifying.

We are now conducting a campaign to sell defense bonds and stamps, and we have established a sales office in the Center. We appeal to the patriotism of the Center membership to help in the defense of our country by purchasing as many of these bonds as possible.

While we are striving to do all we can to assist in the prosecution of the war, we must not fail to "keep our home fires burning." All authorities agree that now, more than ever, it is most essential that we keep the civilian morale high by continuing our usual work, to which the community has been accustomed. The Brooklyn Jewish Center, therefore, hopes to proceed uninterruptedly with the activities for which this institution has been organized. Those at home will, as always, be in need of the spiritual nourishment, the social diversion, the cultural stimulation, and the physical recreation which our Center provides.

In this annual report, I shall review briefly the progress made by the Center during the past year. As a whole, we have just completed twelve months of fruitful activity in all departments. In a desire to spare you a lengthy recital of all that was accomplished, I will limit myself to the highlights and eliminate the day to day activities which most of you, I believe, are thoroughly familiar with.

Thanks to the efforts of the chairmen of our standing committees and their associates, we can record improvements in every department—Religious Service, Afternoon and Sunday Hebrew Schools, Institute of Jewish Studies for Adults, Center Academy, Library, Publications, Physical Training and the Social Activities.

This season's Forum had an auspicious beginning with the address delivered by our first lady of the land, that truly remarkable woman, Mrs.

Franklin D. Roosevelt. This was followed several weeks later by a lecture by the great American leader of thought, Miss Dorothy Thompson.

The Friday night lectures, I am happy to say, are continuing to attract extremely large audiences. This is equally true of the Sabbath morning and Holiday services. We have continued with our innovation of visiting cantors, and this gave our worshippers an opportunity to listen to varied interpretations of our services.

The Hebrew Education Department is playing an important role in the education of our youth. It is regrettable that the registration in our Afternoon Hebrew School is not larger than it is, since this makes it necessary for the Center to cover the school's annual deficit.

The Center Library is growing steadily and now numbers 4300 volumes. About 900 cards are issued for circulation, a great many of them among the children attending our schools.

The Physical Training Department is as popular as ever, and even gained in attendance. Last year 27,868 people took advantage of the physical training facilities, an increase of 1020 over the previous year.

In an effort to increase our membership, we conducted a campaign which began on October 1st. As a result of this drive 151 applicants were enrolled as members of our institution. Our membership, as of December, 31st 1941, numbered 697 married persons and 304 single, reaching the picturesque total of 1001. It is needless for me to point out that while the intensive campaign is over, we are looking forward to the continued cooperation of our membership in enrolling their friends. This work now assumes a greater importance than ever before. War conditions will make it necessary for a large number of our members, particularly those called to service, to temporarily relinquish their membership. This loss in income will have to be compensated by an enrollment of new members

Continued on page 23

A PAMPHLET MADE HIM IMMORTAL

Continued from page 11

no common language, no common mannerisms, yet withal, there is life and motion and movement. Israel is a spirit, yet it is clad with bones and sinews—an anomaly, an unusual phenomenon, enough to inspire fear and hatred. Another picturesque comparison is when he describes Israel as an uninvited guest, a beggar, really. He is never welcome but he may be tolerated as long as he remains in his corner. Let him but step out of it and he is mercilessly thrust back, or is altogether ousted from the household.

Herzl to all appearances did not become aware of Pinsker's existence until 1895, and did not read his work until 1896, after his "Judenstadt" was already in print. In fact, it is reported that Herzl stated that had he known of Pinsker's brochure he may never have written "Judenstadt."

Pinsker was not a man suited to large ventures. He was a modest, retiring individual. In his pamphlet, he does not definitely propose Palestine as the land where Jews may achieve emancipation. He has other proposals, one of which is the United States. But gradually he was won over to the Palestine ideal, and became the head of the world "Chovevei Zion" organization, and of the "Odessa Committee." It must be noted here that Herzl also was not unequivocally committed, at first, to the acceptance of Palestine

as the Jewish Homeland. In his "Judenstadt" he mentions the possibility of Argentina. Even later, he was not opposed to the acceptance of the Uganda proposition, nor to other territorial negotiations with the British government. At that time, however, he was sufficiently interested in Palestine to accept the other plans merely as makeshifts until a permanent home in the Holy Land could be realized.

Pinsker's attempt at organization was not a success. Friends of Zion were scattered throughout the world, but their number was small and their influence smaller. Ahad Ha'am, in the before-mentioned article, states that Herzl's organization or the new "dispensation," as he ironically terms it, accomplished in five years double the work accomplished by Pinsker's Chovevei Zion in the ten years of its existence. Ahad Ha'am was no admirer of Herzl, and displayed a deep-seated bias towards him.

However, if the light of other leaders was eclipsed through the luminosity of Herzl's personality, we see in Pinsker a man of distinctive traits of character, honesty, sincerity and modesty. It was not fame nor glory that he sought. He merely desired to contribute something to the welfare of his people. His work has long been done, but his name will remain among the Jewish immortals.

A PAMPHLET MADE HIM IMMORTAL

Continued from page 17

Krumbein, Bernard H.

Woolens Married

Res. 579a Crown St.

Bus. 257 Fourth Ave.

Proposed by Gabriel Neustadter

Philips, Alvin

Banking Unmarried

Res. 140 Clarkson Ave.

Bus. 1668 Pitkin Ave.

Proposed by Seymour Smallberg

Rosen, David B.

Lumber Married

Res. 25 Lefferts Ave.

Bus. 594 Utica Ave.

Proposed by Hyman Jasper

Safier, Arthur

Paper Married

Res. 860 Sterling Place

Proposed by Irving J. Gottlieb

Schwarz, Miss Stella

Res. 708 Ocean Ave.

Schneier, Bernard

Accountant Married

Res. 377 Montgomery St.

Proposed by David Friedman

and A. H. Zirn

The following has applied for reinstatement:

Spiewak, Peter B.

Leather Jackets Married

Res. 4618 Avenue H

Bus. 641 - 6th Ave.

MAURICE BERNHARDT

Chairman Membership Committee

Hebrew School New Term Begins February 1st

Registration for new pupils in our Hebrew School for the February 1st term is now taking place. Parents, please enroll your children as early as possible.

CENTER WAR DEFENSE ACTIVITIES

*Continued from page 18***Books For Service Men**

Members are requested to donate books for the men in the service. These books may be left at the Center office.

Collection of War Materials

It is essential that newspapers, boxes, cartons, metals, and other defense materials be saved by members for contribution to the government. The Center is arranging for the collection of these materials. Materials accumulated by members will be called for upon request.

Contributions to the Red Cross

A fifty million dollar campaign is now being conducted by the American Red Cross. Contributions may be sent to the Center, which will make special acknowledgment of these offerings.

School Defense Aides

The Center has received a request from the Brooklyn Defense Volunteer Office for volunteer women school defense aids in the elementary schools and junior high schools near their homes. The basic requirements are:

1. Age, 25 to 60.
2. Willingness to give at least two half days each week (covering either morning or afternoon sessions).
3. Volunteers may not be parents of children in the school where they serve.



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HANK GREENBERG — BASEBALL'S HERO

Continued from page 8

leagues, which was to have been played in Detroit. Immediately, agitation arose to have Hank honored at the home plate. But Greenberg would have none of it. He was a soldier now, and his job was to be with his outfit, not out at home plate in Detroit.

Greenberg was a soldier for only six months when he was promoted to the rank of sergeant after displaying exceptional ability in handling a five-man anti-tank corps.

Meanwhile the baseball season had come and gone, but the Detroit fans hadn't forgotten their favorite hero. On a cold and blustery day, thousands of them turned out to cheer Hank on his return to the Auto City following a trip out of town on maneuvers. Greenberg, seated in an Army truck with his buddies, was given every bit of an enthusiastic reception as he rode through the streets on the way to his bunk.

After the 28-year draft limit went into force, it was revealed that Hank would soon be discharged.

That was in November. A few days before the Pearl Harbor disaster, Greenberg was honorably discharged, with the hearty recommendation of

his superiors. The sport pages started to revive stories of Hank's return to the national pastime.

But the scribes spoke too quickly. No sooner had the echoes of Pearl Harbor died down than came an announcement by Greenberg that he was giving up baseball for the duration, and was applying for re-enlistment.

The writer spoke to Hank shortly thereafter. Greenberg was seated in a night club with two buddies. But he was too busy to talk about baseball. His friends were explaining to him the strategy of our Navy in Asiatic waters.

That's the kind of person Greenberg is. Once he sets himself to a task, he sticks to that one and no other.

There was a swell picture made last year about a famous World War No. 1 Soldier, Sergeant York. I won't predict that Greenberg will make as fine a soldier as York did, but I do think that some day the movies will get around to doing a picture about Big Hank—the guy who threw away fame and glory to serve his country the best way he could.

More power to him!

NEW BOOKS

Continued from page 13

Be Deserved," "The Upreaching Heart," "Discontent as a Key to Worth," "Sunset and Sunrise—Symbols of Our Lives."

To quote from the beautiful foreword by Stantin G. Coblenz: "To me the chief significance of the book lies in the eloquent plea it makes for the timeless values; the values, which, like the eternal sunlight, have been obscured of late by the storms that have swept our earth."

Rabbi Steinbach's book will be read with great interest and pleasure by all who appreciate an idealistic approach to the great problems that face the world today.

★ ★ ★

"Mourners' Devotions," arranged and compiled by Dr. Israel Goldstein. Bloch Publishing Co., New York.

This little volume will undoubtedly fill a great need in meeting the religious requirements of those who suffer bereavement. It contains the full text of the afternoon and evening

prayer service, with the English translation. In addition, the author has selected appropriate sayings of the ancient sages, selections from Jewish literature of Life, Death and Immortality, and has incorporated some modern thoughts on these important themes. He includes two very interesting essays of his own, one on "The Kaddish—Its Origin and Meaning," and the other on "The Uses of Adversity." To make it even more useful, the author gives a summary of the more important Jewish laws and customs dealing with mourning rites, as well as a Yahrzeit calendar for the coming ten years.

It is a pity that this work omits the regular morning service, which would have made it even more useful for those who attend all services at which the Kaddish is said. It is, however, excellently compiled, and will be welcomed by all those who, in time of mourning, feel the added need for religious devotion.

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ANNUAL REPORT

Continued from page 20

from among those remaining at home. In this connection, I want to call to your attention a resolution adopted by the Board of Trustees to the effect that members called to serve in the armed forces of our country will be retained on our membership rolls for the duration of their service without the payment of dues. We shall continue to maintain contact with them until, God willing, they shall return to our midst.

* * *

Financially, we have made a substantial gain in reducing some of our liabilities, as you will see from the report to be submitted by our accountant. In this we were aided by receipts from our Kol Nidre Appeal and the annual concert at the Metropolitan Opera House. The concert this year, was again under the leadership of Mr. Samuel Lemberg. He and his committee have our gratitude for their fine work.

We have also taken some positive steps in the direction of solving our mortgage problem in the near future. It is as yet too early to make a definite report; but I can assure you that negotiations in progress will stamp the year 1941 as one of the greatest significance in the life of our beloved institution.

* * *

Now that I am reviewing another year of progress by the Center, I want to extend my sincere thanks and appreciation to all those who in a smaller or larger degree were of help to us. We are grateful to each and every member of the institution for their continued loyalty, to the chairmen and members of the committees for their watchful supervision over the various departments and activities, and to the officers and members of the Sisterhood and the Young Folks League for their cooperation.

My thanks to the members of the Governing Board, to the members of the Board of Trustees, to my fellow officers, the Vice Presidents, Judge Emanuel Greenberg and Mr. Hyman Aaron, to the treasurer, Mr. David Goodstein, and to the secretary, Mr. Max Herzfeld for their capable assistance and most helpful advice.

To our beloved rabbi, Dr. Israel H. Levinthal, we are, as usual, greatly indebted for his spiritual leadership, and his devotion to all matters affecting the welfare of our institution.

To our Administrative Director, Mr. Joseph Goldberg, I wish to extend by personal thanks and the thanks of the entire membership for his fine work and for his loyalty to, and love for this institution.

* * *

In conclusion, allow me to remind you that these are grim days in the life of our country. We are facing today, mighty treacherous, cunning and relentless enemies who are bent on imposing their way of life on those who not willingly submit to cruelty, barbarism and man's inhumanity to man. Each one of us will be called upon to make sacrifices, some more terrible than others. We may be confronted with problems that are as yet hard to comprehend. We Jews will not be found wanting. We have already made sacrifices in blood, tears and sweat, and more will be demanded of us. Let us face these grim possibilities with chin up and in confidence that the future holds forth full victory over the dark forces of Nazism and Fascism. Let us offer a fervent prayer to Almighty God that soon peace shall again reign in the world, and that we shall see the dawn of a new era of justice and freedom from all those evils that have plagued civilized mankind.

RACIAL DIFFERENCES

Continued from page 10

calm and placid. If you can induce better attitudes in those suffering from the disease, you can almost make a miraculous cure."

Miss Alice L. Halligan told of an experiment under way in the Springfield, Massachusetts, public schools in the teaching of tolerance and understanding. "We have emphasized," she said, "the contribution of all groups to American life. We have had children bring to class costumes, pictures, kitchen utensils of the country from which their parents have come. We have felt that a deeper unity is acquired from diversity, rather than from conformity. We believe that America has a particularly rich heritage because of the rich background of its beginnings."

She told of a boy who was asked to write a one-page composition on "Prejudice," and wanted to be excused. "I took it up with Mr. Orin last term," he said, "and found out how silly it was and I've given it up."

Explaining the importance of tolerance, she said: "We teach our young boys and girls that if they work hard and are smart, they shall rise. Yet we know there are brilliant students who cannot enter college because a quota system exists. A Negro cannot stop at a Washington hotel because he is colored. This is a contradiction. If we don't do something about it, we are teaching lies."

In the course of a panel discussion, a person in the audience asked Thomas E. Dewey, District Attorney of New York, and more famous as a gang buster: "Why can't we allow the law to take its course to prevent anti-Semitic attacks? Why should we have to use any other means?"

"This unfortunately does not work out," said Dewey. "In New York, we have nightly meetings of the hate-mongers, which is the cause of a great deal of disturbance in our community life, and yet legally we can do very little about it."

"There are no innate differences in human races," said that great educational philosopher, Dr. William Heard Kilpatrick, professor emeritus of education of Columbia University, in summarizing some of the findings. "There are no pure races, and in all races reside the essential qualities of a human being, which makes us all kin. In our society, we can accept a wide degree of diversity, if we are not small and are not consumed by petty outlooks. If we rise high enough, we can allow people to differ from us. Institutions were made by and for man and not man for institutions. The dominant group should give greater consideration, sympathy and understanding for minority groups. Hate stultifies the personality and warps the soul."

EPIC STORY OF RUTENBERG

Continued from page 6

request that both of his nephews say Kaddish for him.

The tributes to Rutenberg paid by the many men of note would fill a volume. But the most notable utterances of all was the speech delivered by Winston Churchill, then Secretary for the Colonies of Great Britain, in the House of Parliament on July 4th, 1922, when the question of the Rutenberg power concession came up. The applicant was an ordinary person and he furnished a theme worthy of the great orator and statesman.

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CONDENSED STATEMENT OF CONDITION AS OF DECEMBER 31, 1941

ASSETS		LIABILITIES	
Cash on Hand and on Deposit in		DEPOSITS	\$3,208,897.18
Banks	\$1,531,807.41	Accounts Payable	1,895.86
U. S. Gov't and New York City		Accrued Interest Payable	8,980.00
Obligations	57,437.25	Unearned Discounts	36,203.52
Loans and Discounts	2,149,162.47	Capital	175,000.00
Real Estate—First Mortgages	28,020.98	Surplus	175,000.00
Accrued Interest Receivable.....	3,004.93	Undivided Profits	18,936.98
Other Assets	1,602.83	Reserve for Taxes, Contingencies,	
Furniture and Fixtures	1.00	etc.	146,123.33
	\$3,771,036.87		\$3,771,036.87

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The Brooklyn Jewish Center Review

THE CITY OF BLOOD

By ALFRED WERNER

A SON'S TRIBUTE TO AN HONORED FATHER

By DR. ISRAEL H. LEVINthal

ORDER OUT OF CHAOS IN FUND-RAISING

By JOSEPH GOLDBERG

CONQUEST

By JACK LEVINE

THE GREATNESS OF SAADIA GAON

By DR. ELIAS N. RABINOWITZ

NEWS OF THE MONTH

By LESTER LYONS

FEBRUARY

1942

MONDAY EVENING FORUMS

March 2nd

Mme. GENEVIEVE TABOUIS

Internationally famous French
journalist and political commentator



Subject:

"The Coming Fourth French Republic"

Mme. Tabouis is a journalist who has changed the course of Europe's history. Her "scoops" have rocked Parliaments and unseated ministers. Hitler hates her because she has so often predicted his next moves. This slim, blue-eyed and extremely chic Parisian has frequently—because of her strong convictions, the vigor, color and eloquence of her political reporting and commentary—been referred to as "The French Dorothy Thompson." Mme. Tabouis is the only journalist Hitler has attacked by name in his speeches. He has referred to her sarcastically as "the wisest of all women."

She is the author of "Blackmail or War," "Jules Cambon," "Somomon," "Perfidious Albion," etc., contributor to The Nation, The New Republic, Collier's, etc.

March 9th

KRISHNAHAL SHRIDHARANI

Author of "My India, My America," "War Without Violence"; pupil of the late Rabindranath Tagore, Disciple of Mahatma Gandhi.

Subject:

"CAN THE AXIS TAKE INDIA?"

Krishnahal Shridharani is one of those rare writers who is at home in two languages. Long before he came to America he had established his reputation in India as a poet and dramatist, and his books, written in Gujarati, enjoyed a wide popularity. Shridharani had a political career in India as well, for before studying in his early years with Radindranath Tagore he went to the nationalistic school at Ahmedabad and became an ardent disciple of Gandhi. He was one of the very youngest to participate in the history-making March to the Sea in 1932. Along with the others, Shridharani was arrested and imprisoned.

March 16th

CAPT. PATRICK SMITH

Well known lecturer and authority on Asia. Author of a series of articles "Japan Can Be Beaten" now appearing daily in The Mirror.

Subject:

"Why Japan Can't Win"

Capt Smith has spent five to seven months every year for the last 17 years roaming through Asia. He crossed the Pacific 34 times, and speaks Japanese fluently. A World War Veteran, he was equipped to appreciate the strategic importance of the changes he saw in Asia. In 1938 he began warning America not to underestimate Japan, and earned the jeers of the mighty.

March 23rd

Closing Forum Lecture of the Season

ABRAM L. SACHAR

Brilliant orator and scholar; National director, Hillel Foundation.

LECTURES START AT 8:30 P. M.

BROOKLYN JEWISH CENTER REVIEW

Vol. XXIII

FEBRUARY, 1942 — ADAR, 5702

No. 26

ORDER OUT OF CHAOS IN FUND-RAISING

THOSE of us who watch the trend of the fund-raising activities for Jewish movements, will read with interest the suggestions made at the recent annual meeting of the Greater New York Fund. So analogous to our own Jewish problems are those facing that organization that one would imagine that the discussion took place at a conference relating to Jewish philanthropy in New York.

The proposal was put forth to establish in New York a city-wide community chest to raise funds, and "thus to eliminate competitive appeals for charity, voluntary welfare and health agencies." The chairman of the 1941 campaign, James A. Farley, reporting on the difficulties he encountered, asked this question: "Why is it necessary to have so many campaigns on behalf of local welfare and health agencies when other cities have one?"

Which public-spirited Jew has not been confronted with this and similar questions, when approaching a prospective contributor to some charity, some cause, or movement, in which he happened to take a special interest?

"So far as the giving public is concerned," Mr. Farley continued, "I know that it has a great heart. It is patient and cooperative. But in these times the donor should be given a break. The public will be glad to know that thoughtful, progressive minds are at work solving this problem. I sincerely hope a plan will be worked out to relieve him of the strain of competitive campaigns, and that New York will soon have the same efficiency in its appeals for private welfare and health services as most other American cities."

In a similar vein, James G. Blaine, retiring President of the Greater New York Fund, declared that the merger of fund-raising organizations with the Chest would result in more contributors and more money being raised than under the present competitive system. In addition, the costs of secur-

ing contributions would be considerably reduced. In general, Mr. Blaine stated, the same men and women solicit funds for the various campaigns, and "these loyal workers will be truly grateful in the knowledge that their efforts will be even more productive than heretofore."

These opinions are not new. We have heard them expressed time and time again, in connection with every Jewish campaign for funds. The malady is known to everyone but the cure for the disease has not yet been found.

In the field of philanthropy, a beginning was made through the organization of the Jewish Federation, both in New York and in Brooklyn. But who can truthfully say that in contributing to the Federation one has discharged all his obligations, and will be spared further appeals from many other charitable organizations not affiliated with the Federation?

Insofar as overseas requirements are concerned, it is noteworthy that once again welfare forces have merged in the United Jewish Appeal. But here, too, the entire field is not covered, as

witness the failure to include the Ort, Hias, etc.

Jewish Welfare Chests have been organized in numerous cities throughout the country, and are functioning successfully. We realize the tremendous difficulties confronting a city as large as New York. Perhaps no attempt at unified campaigns can be successful here, until the entire problem of communal organizations can be solved. Nevertheless, we feel that the problem is not insoluble, if intelligently approached by an enlightened, forward-looking Jewish leadership commanding the respect and the confidence of New York Jewry.

The Jewish population of this city will, we are certain, more than welcome every serious attempt to unify our fund-raising efforts, and will readily participate in a voluntary tax that will include *all* appeals for money.

We are not prepared to offer a detailed plan of how the best results may be achieved. We do know, however, that a plan to unite all Jewish financial campaigns should engage the attention of our best brains. The establishment of such a plan will be of tremendous benefit to every Jewish cause and movement. —J. G.

ONE CHRISTIAN WHO UNDERSTANDS US

THE *Nation* is currently publishing two interesting articles on "The Jews After the War," by Prof. Reinhold Niebuhr, of the New York Union Theological Seminary. We recommend them to those who followed the article by the new spokesman for American Jewish assimilationists, Judge Jerome Frank. Though written by a Christian theologian, it proves that the non-Jew, Prof. Niebuhr, understands the Jewish problem much better than some of our own so-called Jewish leaders, who seem to live in mortal fear lest the Christian world impugn their Jewishness as being in conflict with their loyalties to America. These misguided men seek

to revive the old exploded theory of assimilationism, and, having learned nothing from the experiences of German Jewry, attempt to prove to the world that they are nothing more than Americans of Jewish extraction.

It will be interesting to quote the following from Prof. Niebuhr's article: "The one aspect of Jewish life which is unique is that the Jews are a nationality scattered among the nations. I use the word 'nationality' to indicate something more than 'race' and something less than 'nation.' The Jewish nationality is more than race by reason of the admixture of culture it contains and less than nation by reason of the absence of a Jewish

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Joseph M. Schwartz, President Emanuel Greenberg & Hyman Aaron, Vice Presidents David Goodstein, Treas. Max Herzfeld, Secy.
Israel H. Levinthal, D.D., D.H.L., Rabbi Joseph Goldberg, Administrative Director

state. The Jews certainly are a nationality because of the ethnic core of their culture. Those Jews who do not feel themselves engaged by a will to survive as a people, have a perfect right to be so disengaged, just as Americans of French or Greek descent need feel no need to survive as members of their respective nationalities. But Jews render no service either to democracy or to their people by seeking to deny this ethnic foundation of their life, or by giving themselves to the illusion that they might remove all prejudice, if only they could prove that they are a purely cultural or religious community."

Speaking of Zionism, Prof. Niebuhr states that, "Zionism is the expression of a national will to live which transcends the traditional orthodox religion of the Jew. It is supported by many forces in Jewish life, not the least of which is an impressive proletarian impulse. Poor Jews recognize that privileged members of their Jewish community may have achieved such a secure position in the Western world that they could hardly be expected to sacrifice it for a Zionist venture. But they also see that for the great multitude of Jews there is no escape from the hardships a nationality scattered among the nations must suffer. They could, if they would, be absorbed in the Western world. Or they could, if they desired, maintain their racial integrity among the various nations. But they know that the price which must be paid for such survival is high. They know from their own experience that collective prejudice is not as easily dissolved as some of their more favored brothers assume."

Dr. Niebuhr's articles coming as they do after the one by Judge Frank, and the series of articles by the non-Jew Albert Jay Nock, as well as the anti-Zionist editorial in the *New York Times*, are a welcome contribution to the discussion of the age-old problem of the Jew and the world in which he lives. Perhaps, too, it will have some effect on those whose Jewishness weighs heavily upon them, and who are trying to seek an escape from the destiny that is theirs, in common with the rest of the Jewish people.—J. G.

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JUST BETWEEN OURSELVES—

An Intimate Chat Between Rabbi and Reader

"ביתנו לבן ערבי"

WE often speak in despairing terms of the attitude of our youth towards their faith and their people. We often generalize and say that our youth have lost interest in their spiritual and cultural heritage. It is in times like these, however, that our youth reveal themselves in their true colors, and prove to us that we were at times guilty of misjudging them. Under the stress of the hectic life which is ours, the rush and turmoil of business and professional careers, they have not the opportunity to indicate their inward feelings toward those spiritual values that we endeavor to implant within their hearts. But it takes a crisis such as the one in which we find ourselves today, to bring to the force their true selves.

I have had the privilege and the pleasure of receiving communications from a number of our boys now serving in our armed forces. I was also privileged to read letters which they wrote to their parents and grandparents, and which the latter were proud to show to me. In all of them, there breathes a warm interest in and attachment to those religious ideals for which the Synagogue stands. It is most interesting to read their comments on the services in the various Synagogues and Temples that they attend, and their reactions to the sermons preached to them. Above all, they seem to grasp the opportunity to open their hearts and to relate their inner, hidden feelings about religion in general, and Judaism in particular. And when you read their thoughts, you seem to acquire new faith and new confidence in the future of Jewish life in America.

I cannot, within this brief space, quote from many of these letters. I do want, however, to record the sentiments expressed in two of them. One young man writes:

"I have always imagined that in times as these, a rabbi often wonders if the work that he is doing, or has done, is really of any actual help to a member of his congregation in the army. Are those sermons, with all their Biblical analogies and apparent avoidance of materialistic subjects, of any help to the soldier?"

"I want you to know, Dr. Levinthal, the answer is, yes,—they are of great help. The sufferings of the Jewish people all over the world in centuries past and now have always reminded us, at times not too kindly, that we are a part of this world, whether we like it or not, and have led to a much easier understanding of the world's problems today.

"Without religion, it should be extremely difficult to be absolutely certain that God must be on our side. But from your sermons, I am absolutely positive that the Lord is with us. Although few soldiers like to talk about it—most of them feeling that an outward display of religious fervour or thought is a sign of being out-of-date—yet practically all know in their hearts that not only is theirs a righteous and just cause, but that it is God's cause as well."

It is sentiments such as these that give us an insight into the deep-rooted feelings of loyalty and devotion to our ancient faith that abound within the hearts of many of our youth today. Nay, more, it is sentiments such as these that give us the assurance of the ultimate victory of our forces in the war. It is a firm religious belief that animates most of these young men, a belief that they are on the side of God, and therefore God must be on their side. For, to quote from another letter, "we are ready for any emergency that may arise, and our morale couldn't be any higher, which is as it should be, because we know we are fighting for something that is right."

Yea, "Out of the depths have I called upon thee, O Lord!" Out of the hidden depths of the hearts of many of our young people today there comes a call to God that is fervent and sincere. It is a call that gives us the assurance that God is still a living force in the lives of those who, we hope and pray, will be the future standard bearers of our faith in this land.

Israel H. Levinthal

DURING the day I am an American; at least I try to be. But how can I help being a frightened Viennese Jew in some long, disturbing hours of the night? Dreams haunt me, ghastly, disquieting dreams, almost convincing me, at times, that *their* world is the real, substantial one, while the magic Broadway, the splendor of Times Square, nay, even the rather moderate luxury of the old red brick rooming house where I lie asleep, are merely wishful visions of a tortured European mind.

You happy Americans! Some of you visited the Austrian republic in the "carefree" days prior to the catastrophe of March, 1938 (the Nazi invasion of my native land) and having returned to the New World, you told your friends enthusiastically about the beauty of Vienna and the hospitality of the Viennese. You were right insofar as the panorama of the Austrian capital is most charming indeed, and the Austrians have always been extremely polite — to foreign visitors at least, who would pay for every little favor with valuable dollars or English pounds. But generally speaking the proverbial Viennese *gemuetlichkeit* was a more or less brittle facade behind which were lurking class struggles and race hatred, xenophobia and prejudice. At least so it was for the last ten years that I can remember. Hollywood movies and sentimental novels made the world believe that the blessed Viennese were spending all their time on waltz-dancing, wine-drinking and love-making. But there were also demons of destruction hidden in the soul of this artistically gifted but unstable nation. Adolf Hitler was not the first man to unleash these dangerous spirits of devastation.

* * *

On March 12, 1421, ninety-two men, and one hundred and twenty-two women were gathered on the Gensweide (now Weissgaerberlaende) in Erdberg, on the outskirts of Vienna, to be burnt alive. A previous attempt of the authorities to "save" those last remnants of the centuries-old Jewish settlement of Vienna had proved futile. In sight of a huge stake they had been requested for the last time to embrace Christianity, but, according to the Jewish chronicler, the tortured Jews spat at the Duke, Albert V of Austria, and went to their death with as much joy "as if they were going to a wedding."

A Viennese Refugee Tells a Bitter Story of the City of Wine, Women and Song

THE CITY OF BLOOD

By ALFRED WERNER

But what had been the fate of the other fourteen hundred men, women, and children of one of the largest Jewish communities of the Middle Ages, of one of the earliest Jewish settlements on the banks of the Blue Danube, and what was the cause that led to its destruction?

To find a realistic explanation of the expulsion order, one must bear in mind the basis of Gentile-Jewish relations in the northern part of medieval Europe. It was almost exclusively economic. The earliest document mentioning the Jews of Austria are the custom regulations of Raffelstaeden, dated 906, and demanding that Jews pay as high a tax as "other merchants." The Jews, who had known the highly developed economic system of the Roman Empire, a system that anticipated the financial, industrial and commercial structures of early capitalism, were some five hundred years ahead of the primitive Teutonic tribes. The Germans needed the Jewish monetary expert and trader to reorganize their antiquated economy; at the same time they repudiated the sophisticated Oriental, the learned rabbi, the traveller with his wide outlook and long history.

The first Viennese Jew known to us by name is a certain Sholom (about 1200) who was appointed by the Duke, Leopold V, as master of the mint, one of the highest posts in the country. Possibly he came from Spain. In Sholom's time, we are told, the coins of Vienna were valuable and therefore replaced the coins of the rest of Austria. After Sholom's death, another Jew acted as Master of the Mint. Though the Jewish trade in wine, dyestuffs, and drugs was gradually absorbed by Italian and foreign merchants, the privilegium, granted to the Austrian Jews by Duke Frederick II in 1244, was considered a "resplendent star on a dark night, a beautiful memorial to the tolerance and humanity of the prince"; it protected them against attacks from any side, and allowed them to engage in an activity

which was prohibited to Christians on canonical grounds—money-lending.

Historians agree that the high rate of interest charged by the Viennese money-lenders (up to 173%) was due to the hazards of the occupation.

On November 5, 1406, on a Friday evening, a fire broke out in the synagogue of Vienna and quickly spread to the other houses of the ghetto. It is almost certain that the fire was started by debtors, who wished to get rid of their obligations in the easiest way. Most of the Jewish property was destroyed, or stolen by plunderers, and several Jews lost their lives. A Klosterneuburg chronicle boasts that 100,000 florins' worth of property was burglarized.

Fifteen years later, because of an accusation that several Jews in Upper Austria had desecrated a host, all the Jews of Austria were imprisoned. It would make a terrible story to retell in detail the horrors of these days: how Jews committed suicide to avoid the torture chamber and the stake; how some Jews were put on board ships without oars and sent down the Danube; how children were whipped before the eyes of their parents until their blood flowed; how adults were hanged by chains over a fire or thrown into barrels and rolled about until they died. Many Jews killed themselves in the synagogue, on the Sabbath during Sucoth, in 1420, while the rest of the old community was burnt at the stake, a year later.

Ir ha-Danim, The City of Blood, Vienna henceforth was called in Jewish chronicles. There is a memorial tablet in a house in the center of Vienna, the "Judenplatz" (as it was called up to 1938), which commemorates in medieval Latin these gruesome events. It states that the "Hebrew dogs" had been driven out of Vienna "forever." Ironically enough, this tablet looks down on a statue of the noble-minded German poet, Gottfried Ephraim Lessing, the magnani-

mous advocate of Jewish emancipation. At least, it still stood there on that gloomy tenth of November, 1938, when I crossed that square for the last time—on my pilgrimage to Dachau concentration camp.

* * *

Cruelty does not pay. It certainly did not pay in 1421. The Duke was disappointed with the financial results of the "gezerah." Shortly after the expulsion, he employed a Jew, Nachim, as a tax-collector. The Medical Faculty of Vienna complained about several Jewish doctors practising there "illegally." (Obviously the population preferred their cures to the customary grandmother's remedies.) But as late as 1551 only seven Jewish families were to be found living legally in Vienna. Wealthy merchants as they were, they belonged to the Imperial Court as *hofbefreite*—Court-privileged Jews—and were free from municipal taxation and from the obligation of wearing the Jewish badge. They were not petty money-lenders like the Jews of the first ghetto, but engaged in international trading, particularly with Italy, Poland and Turkey. They had to furnish the Court with loans, at any given moment, and to pay the Emperor an annual tax of 10,000 florins for protection. Slowly, their number increased, and a substantial community was re-established.

The Austro-Hungarian monarchy owes much of its grandeur to the Jewish court bankers who provided the Hapsburgs with the sums necessary to court foreign princesses or to wage costly wars. One of these Jews, Jacob Bassevi, was raised to nobility for his merits by Ferdinand II, in 1622, and granted the right to trade in Prague as well as in Vienna. But the citizens of Vienna wanted to be rid of the Jews. The Jews were competitors in the field of commercial and industrial enterprise, and they hated them more than the "infidels." Under pressure of the Empress, a Spanish princess noted for her bigotry, Leopold I yielded to the demands of the Viennese to expel the Jews—but only after the city had promised to fully compensate him for the loss of his annual "protection" money. Neither the intervention of the Pope—who defended the Viennese Jews at the request of Queen Christian of Sweden, the friend of Manuel Texeira, Sephardic merchant of Hamburg—nor the warnings of far-seeing Austrian officials were of any avail. The latter warned the Emperor

against this attempt "unceremoniously and without cause, to take away rights which had been legitimately obtained and dearly paid for."

More than sixteen hundred people were driven out of Vienna. The first to leave were the poor, while the wealthy Jews still tried to alter the Emperor's decision. They appealed to his clemency as well as to his business sense. Significantly, they prophesied that the Christian masses would suffer through the Jewish exodus, as the Christian merchants would raise prices after loss of their most-feared competitors—a prediction that came true in 1670 as well as in 1938. But the Emperor had made up his mind, citizens and clergy saw to it that the action would not be delayed, and finally, on July 26, the last Jews were expelled from Vienna again. As the Swedish ambassador to Vienna remarked in astonishment, none of the Jews tried to save himself by turning his back on Judaism.

* * *

The story of the latest expulsion of Vienna's Jewry is well known to the world through the reports of Fodor, Gedye, and John Gunther. In the spring of 1938, shortly after the annexation of Austria, fat, Nero-like Field Marshall Goering honored defeated Vienna with his presence. Speaking in a hall on the outskirts of Vienna's Jewish quarter, *Leopoldstadt*—named after Leopold I—he declared: "Vienna must become German again. The Jews must know we do not care to live with them. They must go." A four-year plan of annihilation was drawn up, at the end of which time, i.e., by March 1942, Austria was to be *Judenrein*—completely cleansed of Jews.

Hearers of Goering's speech might have concluded that the Jews made up the majority of the population of Vienna. The fact is that only 176,000 Jews then lived in the city—they were less than ten percent of the population. (Some 30,000 Jews were forced to flee to the capital from Gratz, Linz, Innsbruck, and other provincial cities, shortly after the *Anschluss*). There were, moreover, some hundred thousand people who were considered "Jews" by the Nuremberg laws, that is, converted Jews and half-Jews.

The expulsion took place in three stages: in March 1938, when Austria was annexed, at the time of the November pogroms in the same year, and

during the fall of 1939, when thousands were thrown into the concentration camp of Lublin, Poland. Vienna might have become a "city without Jews" even prior to the deadline set by Herr Goering, had not the outbreak of the Russian-German war shifted German interest to more pressing affairs.

In the spring of last year thousands of cables reached America. Their contents were practically all the same: "Send affidavit and transportation tickets." The Nazis, it was made known, would release their victims—for valuable American currency. The deadline of the final expulsion was extended—two weeks—a month—and then the war in the East saved Vienna's Jewry from almost certain death. It gave them a breathing spell.

Today their lives are miserable enough. A recent report gives this description of their condition: "They are allowed to leave their homes for only one hour a day . . . Jews have been forced to move again and again, and by now it is customary to find eight to ten people herded into one single room, forbidden, in most cases, to use gas and electric light. Food shops bear the sign: 'We sell to Jews only between 5 and 6 p.m.,' at which time almost everything is sold out. Jewish men up to sixty years of age are now forced to work in the war industries, given the most dangerous tasks, such as filling bombs with explosives." Any night they may be shifted to Poland, or just killed on the spot.

The aspect of the present expulsion is different from that of 1670. Religious prejudice is now replaced by race hatred, and the Jews who were expelled in 1938 belonged chiefly to the intellectual middle classes—doctors, lawyers, teachers, engineers, office workers, salesmen and craftsmen, while only a small minority represented high finance and big industry.

Whatever the difference between 1420, 1670, and 1941, "*der Mohr hat sein Schuldigkeit getan, der Mohr kann gehn*," can be applied to the expelled Jew in each case. For in each case the persecutors thought they had finished their job. But they called the Jew back after 1421 and after 1670—and they will call him back after the defeat of Hitlerism. The Viennese already complain about the lack of good doctors and reliable lawyers.

* * *

If we do go back, do not allow

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Rabbi Levinthal's Tribute to His Father

One of the notable addresses delivered at the celebration commemorating the 50th anniversary of the rabbinates of Rabbi B. L. Levinthal, of Philadelphia, in that city on Sunday evening, February 1st, was the following delivered by his son, the Rabbi of the Brooklyn Jewish Center, taken from a stenographic report.

It is a great privilege and high honor for me to be called upon to add my humble tribute to the many notable and eloquent words that have been uttered on this glorious occasion in honor of my beloved father.

It is not fitting for me, a child of the celebrant, to try to evaluate his services in the rabbinate of your community. It is however, fitting for me as a child of the celebrant to express to you the deep appreciation and gratitude of all the family for this singular honor that you have bestowed upon us. For we, too, bask in the reflection of this glory that shines upon him today. Fervently do we express our gratitude to our Heavenly Father in the old Jewish way, that He has granted us life, that He has preserved us, and has permitted us to celebrate with you this great day in your and our life.

It was the immortal Abraham Lincoln who, when he was reviewing his own life, uttered these glowing words: "All that I am, and all that I hope to be, I owe to my mother." In similar fashion, we, the children of the celebrant, can truthfully say: "All that we are, and all that we hope to be, we owe to the sacred influence of our sainted and revered mother—but also to the beneficent influence of our honored father."

When I think of his influence in our lives, I am reminded of a striking comment of our ancient Rabbis regarding the scene portrayed in the Bible in which God called to Moses from the burning bush. "How did that Voice appear? How did it sound?" they ask, and they answer: *Nigleh Olov Be'Kolo Shel Aviv*, "God revealed Himself unto him in the voice of his own father!" What a beautiful tribute this is to the father of Moses. When God spoke to him, he heard the message in the voice of his father! In a more modest way, we the children can proudly say that the Shechinah has always spoken to

us in the voice of our father, that whenever his lips spoke to us we felt that the Shechinah itself was addressing us. That is the real secret of his unbounded influence in our lives.

I said that I did not want to speak of the celebrant as Rabbi, and yet, of all the children, I am in the rabbinate for a period of over a half century. For I, too, am a Rabbi, not as great, not as learned, not as successful as he, it is true, but I have served now almost thirty-two years. And when I think of what it must have meant to him to lead his people in all these years, I recall the very striking passage in our Midrashic literature with reference to the opening words of the Sedrah of this Sabbath: *Vai yehi Beshalach*. The Rabbi stops at the first syllable, *Vai*, and he asks: *Mi Zavach Vai*, "Who carried *Vai*, woe?" One Rabbi answers: "Pharaoh cried woe!" And we can well understand that answer. Pharaoh suddenly found himself bereft of thousands of slaves, and so it is no wonder that he bemoaned his fate and cried. Woe is me! But a second Rabbi replied: "Moses said woe!" Here, we must admit, we are puzzled. Surely Moses should have been happy in beholding the realization of his great dream and hope. And yet, if we look a little deeper into these words, we can appreciate the truth of this Rabbi's words. Moses thought that his most difficult task was to take the Jews out of Egypt. Once he would bring them beyond the Egyptian border, he felt, his task would be easy; the former slaves would gladly submit to his leadership, and rush to a Sinai and to the Promised Land. But he soon found out how mistaken he was. No sooner did they breathe the air of freedom, than his real difficulties appeared. He had to drive them to Sinai; he had to force them to march to the Promised Land. We can well imagine how often he must have cried to himself *Vai*, Woe is me! How heavy is my task!

We speak of fifty years of spiritual leadership. But as I look back upon much of this era, I can appreciate what a difficult task was his. Coming to these American shores of freedom from the bondage of East European lands, many of the newcomers were blinded by the sun of freedom. Many forgot their task in Jewish life.

Many had to be driven to bring to life the old Torah from Sinai. Many and many a time, your leader, too, must have cried out *Vai* Woe is me! But today we thank God that after fifty years, he still retains his smile, his patience, his optimism, his determination to carry on his work, and to continue to lead his people through all the wilderness that they may be called upon to traverse.

If I wanted to evaluate his success as father, I could do it in no better way than by referring to a beautiful and touching comment of our ancient Sages. In the Bible passage that describes the meeting between Jacob and Laban, when the former was on his way home to Canaan, we read that "Jacob said *L'echov* to his brothers, gather ye stones." The Rabbis, studying these words were surprised, and they ask: Brothers? How many brothers did Jacob have? He only had one, and would that he did not have even that one! "But," they reply, *Elu Banav* "These were his children to whom he spoke, *She-hu Koreh Oson Belashon Hakodesh Echov*," and speaking to them in the sacred tongue, he addressed them as *Echov*, brothers." This is a strange comment, indeed. Surely, Jacob must have spoken *Belashon Hakodesh*, in the sacred Hebrew tongue. In what other language would we have expected him to speak? And the word *Ach* in Hebrew means "brother," not "child." What then, does the rabbi really mean by his remark? But here, too, the rabbi analyses the secret of Jacob's success as father. When he spoke to his children he addressed them in that sacred, tender loving fashion as brothers, comrades, pals! He never looked down upon them from on high. He rather raised them up and made them feel that they were his equals, his companions in life. When I analyse the relationship between our dear father and us, his children, and ask myself, how is it that he did succeed in leading us in his way, I find the answer in this comment about Jacob. After all, there was a wide gap between our father and us. He brought with him the Jewish civilization of Eastern Europe, and we, his children, were the products of the American school and American environment. Why, then,

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A Short Story

CONQUEST

By JACK LEVINE

I OUGHT to be happy today, but I'm not.

Today is Friday, it's pay day, it's my first pay day, and I ought to be happy, but I'm not.

I am standing at the emery wheel, grinding the heads off spiral roller bearings. All around me rolls the sound of the machines. Wave upon wave of pounding, crashing, shattering, booming, humming sound breaks against my eardrums. I hear the punch-presses going bump, bump, bump, and I hear the machine-gun racket of the riveting, and I hear the song of the millers—saws cutting into steel and steel crying out in screeching protest.

I don't know just how to explain it, but it seems as if the tune the machines are playing is not for me, as if I am something apart from it, as if I just don't fit in with the shop and the sounds and the machines and everything.

Honest, I'm trying my best to make a go of it. The work requires a lot of muscle and a good strong back, and I'm just a skinny guy fresh from Lucas High with a lot of fuzz and pimples on my face and not much muscle at all.

Take the operation I'm now on. Down at your side is a pan of bearings. You pick one up and try to steady it against the emery wheel. But you're jumpy and your hands move the bearing jerkily across the surface of the wheel, flinging out a brief shower of sparks.

I started this operation at eight this morning; the clock over Motz Grenke's bench says it's five to three. That's a long stretch, and believe me, I'm tired, damn tired. Now, with every sweep across the wheel, your arms feel heavy, like a boxer's arms near the end of a tough fight, and your tooth-pick legs buckle a little, and pain grips you across the shoulders, sharp twinges of pain.

I hate to say this, but more than once I've wanted to quit.

But I can't quit. I won't quit. I've just got to go on. Dad's been dead two years now, and I've got to be the provider. There are butcher bills and grocery bills and doctor bills and all kinds of bills. There's little Joey at home. He's crippled and wears a brace on his foot. He needs good food and a doctor's care. And there's Marjorie in grade school, and she needs dresses and things. And Raymond, a soph in Lucas High. Mama's not well and she worries. "Bill collectors don't

want to know about your troubles, son," she says. "Only one thing they are interested in."

Quit? Don't talk foolish. I'm going to work and sweat, and my clothes are going to reek of kerosene and oil, and my hands will be hard, calloused mitts and my muscles steely bands. Today—and every Friday—I'm going to take home my pay envelope and dump the works in my Mama's lap. And she'll probably sit there, not saying a word for a little. Then, suddenly, the tears will fill up her quiet eyes and spill down her pale, crinkly face. I'll bend over and she'll kiss me softly on the cheek.

And the kids will all stand around, fidgety and silent, but they'll be very happy.

Besides, there are other reasons why I can't quit, reasons just as important. I've got to show Roxie Melrose. I've got to show him a Jew's got guts. I've got to show him a Jew's not afraid of work, factory work. And most of all, I've got to show him a Jew can do his part in this national defense program.

Monday, my first day on the job, I was grinding here at the emery wheel when Roxie Melrose, who is shop foreman, came over to see how I was getting along. He showed me an easier way to grind bearings, and then we got to talking about different things, and—well, I just don't remember how he came to ask me if I was Jewish. He showed some surprise when I told him I was. He said "Jewish boys usually stay clear of the shop."

You see, Roxie Melrose is boss, and I didn't want to offend him, so I said kind of politely but firmly that I thought he was mistaken, that in our defense industries today there are plenty of Jewish kids who are laborers. I told him about the two Lustig brothers who live next door to me. Hymie is an aeroplane mechanic, Joey a welder.

"Mebbe so," he said, and I could see he felt there was something in my argument; I could see the way his eyes narrowed into thoughtful slits, the way his lips twisted. "But they're ex-

ceptions, those two lads. You take most Jews—they just ain't cut out for the shop."

His point needed something to back it up, so he told about a Jew with whom he once worked in an iron foundry. He said this Jew wasn't on the job two weeks before he called it quits. The man had talked about some sickness he had; was afraid he would die if he worked around in the heat of the ovens much longer.

"He was sick all right, yeh," Roxie sneered. "Sick for work. I could see right through that guy. He didn't like the idea of sweating a little for his bread and butter, he didn't like the idea of dirtying his hands. And, on top of that, he was scared of the shop. No guts a-tall, I guess."

We both fell silent for a little, and above the noise of the other machines you could hear the punch-presses pounding. I didn't dare tell him what I thought; I needed the job.

He turned away, flinging a parting thought over his shoulder: "Mighty seldom you see a Jew who can set up a punch-press or turn stuff on a lathe."

The words stung. I stopped grinding. Something pushed me along after him. I heard myself asking for a shot at the lathe.

"Who, you?" he said, turning about. "You?"

I nodded.

It struck him funny. He threw back his head in a loud laugh, and you could see the teeth stained yellow-black from chew-tobacco.

I felt pretty small as I walked back to the emery wheel.

I am finished grinding now, and I make a motion with my hands to Tony Pago, down by the millers, that I want a lift. He comes over, wiping his big, greasy hands on a rag.

"Take a deep breath, kid. Slow and steady now," he says, and the veins in his bulky arms are blue rivers winding through fields of hair, as we pick up the two-hundred pound pan of bearings and buggy-lug it towards the kerosene tank. A fagged feeling

takes hold of my arms and legs as we go. When we set the pan on the edge of the tank I let go a breath of relief. But Tony doesn't bat an eyelash; he tilts the pan upwards as if it were full of feathers. The bearings go rolling out with a rush. Kerosene splashes up into his face, and he smiles through strong, white teeth.

I watch Tony as he walks back toward the millers. He has a short, sturdy body and he walks with a quick step.

I'm jealous of Tony. He's right at home in the shop. He's liked his job. He's the master of his job. He stands for something I don't.

I swish the bearings around in the kerosene so as to wash the emery grit and the oily slime off the rollers. After I work like this for a while, I stop and reach into my back pocket. My pay envelope is there and I touch it, just to make sure it is still there. Then I pull it out, and for a long second or so I look at the scrawly, kerosene-blurred name on the envelope. Damon Reisman. Then I take a peck at the money inside -- thirteen dollars and eighty-two cents, with fourteen cents off for social security and fourteen off for old age pension.

Damon, I say to myself, it's your first pay envelope. It's all yours, Damon, yours and Mama's and the kids'. You earned it, boy, you with your pink, blistered hands and your skinny, soft-muscled arms and legs. You, straining and aching and sweating, you did it, Damon.

But, much as I'd like to, I can't work up any real joy over the pay envelope, my first pay envelope; because always there is something hard and mean and unfriendly that stands between me and the job. It's like I said. It's the shop and the machines and the sounds and everything -- I just don't fit in. I don't know. Maybe Roxie Melrose is right. Maybe I'm not cut out for this kind of work. Maybe I'm not . . .

Roxie Melrose taps me on the shoulder and says to stop what I'm doing, he's got another job for me. We got into the shed where all the stock steel is kept.

He hands me a pair of work-gloves and says to take all the flat steel--and he points to the long rows of cold, gray metal--cart it over to the other shed and lay it alongside the bundles of coiled steel.

That's all, he says. Then he goes out and I start to work.

With the weariness of an old man I work, my arms and back muscles aching as I reach down and pick up strip after strip of the heavy metal. I carry the stuff to the other side of the shed, and as I go my legs protest at every step, and every once in a while I feel the slight buckling at the knees.

And suddenly I realize what I am doing. I am doing work that doesn't have to be done. There is no reason for lugging steel from one place to another when it is perfectly okay where it is. It is a scheme of Roxie's, I say to myself. He's trying to get my nanny up, that's what. Sure. It's a tough job, and he thinks I haven't the guts for it. He thinks I am going to play right into his hands. By quitting. Well, I'll show him. I'll show him I can take it.

Down deep inside me I feel something driving me on, driving me on. Like a whip lashing across the backs of tired horses. No. It is something more than a whip. It is something more than any physical thing. I don't know just how to explain it. It is like a voice calling to me from across many miles and many years. It is a voice urging me to go on and on. I heard that voice before; heard it in the *schule* on my Bar Mitzvah as I rose and went forward to the altar; heard it in the hushed silence of the cemetery when the first shovels-full of dirt fell upon my Dad's coffin . . .

The door of the shed creaks and Roxie Melrose slips in, noiselessly, like a shadow.

He stands for a while with folded arms, watching me work out of the narrow slits of his eyes.

"Tired, kid?" he says, finally.

"Not--much." I toss the words over my shoulder and keep moving.

"C'mere, kid. I want to talk to you."

I go over to him.

"You are tired, ain't you?"

"Well, maybe . . ."

A sallow smirk spreads over his face.

"Sure. I know your kind. You do a day's work and you're ready to fold up. You can't do a man's work because you ain't got the stuff in you. You do a little work and you're all played out--you want to quit, don't you?"

"No," I yell, and I am surprised at the loudness of my voice.

"Sure you do," he says, and he takes hold of my arm in a cold grip.

"Sure you do. You're not meant for this kind of work. You're meant for better work. You're meant for books and white collars and the nice, clean, wholesome work of the office world. You ain't got the guts, you ain't got the make-up for factory work. You ought to get out of here. You ought to get out of oil and the dirt of the machine shop. Get out now, while you're young. Go ahead. Quit!"

I can't talk, because there is a lump in my throat, a lump of anger caught there like a lump of food that won't go down, and it is choking me, wanting to be vomited.

"Go ahead. Quit!"

I shake my arm free from his grip. I cock my fist, try to keep my arm from shaking . . . and then I hear the crash. A loud whoom of sound that rocks the shop building with the force of an earthquake. Roxie turns and scoots for the shop like a swish of wind. For a second I am too befuddled to even move. Then I follow, hesitatingly.

The great hulk of a punch-press is on the floor, stretched out on its back like a big, black work-horse. The bolts that rooted it to the floor have been pried loose, and the fly-wheel of the press has missed the lathe by a hair.

No damage has been done, but there is confusion in the shop. Mr. Grimes, who is president of Grimes Bearing Company, is standing by the press. His otherwise ruddy face is white, and he holds his hands about a foot apart and bleats, "Yes, sir. That's just about all that I needed."

Tony Pago comes over and I ask him how it happened. He says the power was off about a minute before the press went over. Then, as soon as the power was turned on again, he heard the crash. Nobody knows exactly what caused the accident. He heard Roxie say the belt was left hanging loose, and it caught in the fly-wheel the instant the power was switched on.

Tony adds, "This has got the big boss plenty worried."

Mr. Grimes and Roxie Melrose and Motz Grenke are in a huddle over at Motz's bench. Motz is a machinist and he is jotting things down on paper and talking as if he is trying to convince Mr. Grimes of something. But the big boss, he just keeps shaking his head, and all the while his eyes keep darting wildly about the shop.

"You see," Tony explains, "the big

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An Estimate of the Jewish Sage, a Thousand Years After His Birth

The Greatness of Saadia Gaon

By DR. ELIAS N. RABINOWITZ

A MILLENNIUM has passed since the death of Saadia Gaon, the greatest of the Geonim of the Babylonian academies, noted as a pioneer and pathfinder in many fields of Jewish learning. Saadia Gaon was a very active man during his comparatively short span of life (892-942). Author, grammarian, lexicographer, philosopher and teacher, he still found time to engage in polemics. And what a great fighter he was when he entered the controversial arena! As a defender and protagonist of traditional Rabbinic Judaism, few were his peers.

Very little is known of the early life of Saadia. Even the year of his birth, 892, is disputed. This date is accepted principally, because it is given in Saadia's life by the Hispano-Jewish historian of the 12th century, Abraham ibn Dand, in his book "Seder Hakkalcla," or "Order of Tradition." Lately, however, a recently unearthed Genizah fragment, published by the late Prof. Jacob Mann, of the Hebrew College, would fix the date of his birth ten years earlier. The Genizah fragment is a bibliography of the works of Saadia arranged by his two sons, Dosa and Sheerit, and preceded by a short biography of their father. According to this manuscript, Saadia was sixty years at his death instead of fifty.

Saadia was born in the village of Dilez, in the Fayyum district of Upper Egypt. He is therefore known in Arabic writings as Said al-Fayumi. Of his ancestry nothing is known except that his father's name was Joseph. Later in his life, during his bitter controversy with Ben Meir through pamphlets filled with invectives directed against him and his origin, it was stated that Joseph was of low estate, and it was even said that Joseph was a proselyte. It must be remembered, however, that these derogatory remarks are the products of the venomous pen of Saadia's enemies. Saadia, himself, claimed to be of the stock of Judah and a direct descendant of the ascetic Tanna, R. Hanina b. Dosa. He gave his son the name Dosa.

We are also much in the dark as to where and from whom Saadia received his education, both religious and secular. His knowledge of Hebrew subjects, and his general scholarship, measured by the standard of his time was great, indeed.

Saadia's earliest literary produc-

tion, a Hebrew dictionary, "Agrom," was brought forth at the age of twenty. A revised edition of this work appeared a number of years later with an introduction and with explanation in Arabic, the Jewish vernacular throughout the Moslem world at that time. Three years later Saadia wrote a polemical work attacking Anan, founder of Karaism, and the entire Karaite trend of thought. He refuted the arguments of the Karaites in their presentation of the tenets of their belief and made out a strong case for Rabbinic Judaism. The violence of his criticism of Anan and the Karaites appears to have had a serious effect on his future life.

There were many lacunae in the narrative of the Saadia. These have been partly filled in by new finds, in particular, through the Genizah discoveries at Cairo by Professor Schechter. Until recently, it was believed that Saadia was called to the Gaonate of Sura in 928 because of the reputation he established through his writings. This is far from the truth. In fact, it has now been established that Saadia left his native land in 915 C.E. Separated from his family and from his pupils for a number of years, he led a wandering life, living for a time in Palestine, then in Aleppo and in Bagdad. This fact was established through fragments of letters lately discovered, written by Saadia from Palestine to his former pupils in Egypt. It is apparent from these epistles that his departure from his homeland and his separation from his family were not voluntary. There are a number of conjectures as to the cause of his exile. The most plausible explanation is the one offered by Prof. Malter. According to him, Saadia fled to save his life. It is noteworthy that the year of his departure coincided with the year of the publication of his polemic against Anan. The Karaites of Egypt were numerous and influential. Bribery in the Orient, even in high places, was common then. It is possible that Saadia fled for fear of a hired assassin or for fear of seizure by some official hired by his enemies.

To have a fairly accurate conception of Saadia and his activities, it is advisable to digress somewhat for a brief resume of Jewish history for a number of centuries. After the destruction of the Temple in 70 C.E., Palestine remained the spiritual center of Jewry for a number of centuries. There the various Tanaitic schools developed, there the accumulated knowledge, the legal and moral wisdom of Tanaim, was collected and finally put to writing through the efforts of R. Judah Hannair, Patriarch of Judah Circa 190 C.E. Gradually, because of persecutions and depletions in population, the influence of Palestine diminished. As Palestine's influence waned, the importance of Babylonia as a Jewish center grew.

Jews had lived in Babylonia since the first exile of Nebuchadnezzar prior to the destruction of the first temple in 586 B.C.E. But its important role in the development of Jewish thought did not begin until the birth of the third century C.E. when the great teacher, Rav, a native of Babylonia, and his colleague, Mar Samuel, also a native of that country, returned home from their studies at the school of R. Judah Hannasi. Rav, whose real name was Abba Arika, or Abba the Tall, set out to spread the knowledge of the Torah in Babylonia. To accomplish this task he founded a school there in the same manner as, two centuries earlier, R. Jochanan b. Zakkai established a school at Jamnia to save Judaism from destruction. This academy, at Sura, supplemented by another academy established by R. Judah ben Ezekiel, a pupil of Rav, at Pumbeditha, became the spiritual foci of a scattered Israel throughout the Diaspora, especially after the decline and virtual disappearance of schools of learning in Palestine. For the period of approximately eight centuries, Sura and Pumbeditha were the centers of Jewish life. It was at the academy at Sura that the venerable R. Ashi finally decided to collect all the material of several centuries—the sayings and dis-

putes and differences of opinion of the Amoraim, the Rabbinic authorities of the Talmudim. Blessed with a long life, he succeeded in accomplishing a great part of his task. The work continued for a long period after his death.

Though there were changes in empires and governments, the life of the Jew remained practically the same. One Persian dynasty followed another, and finally Persia was conquered by the Arabs and became part of the Islamic Empire. But the great academies of Sura and Pumbeditha continued to function. So it remained even in the days of Saadia in the first half of the tenth century C.E.

The political organization of the Babylonian Jews was unique. They enjoyed autonomy. The supreme ruler was the Resh Galutha, the Exilarch, or Prince of the Captivity, whose members claimed to be scions of the Davidic family. The power of the Exilarch was absolute and supreme. In religious and formal affairs, however, the two academies were the supreme arbiters, and inflicted fines and punishments upon delinquents. Saadia lived about four centuries after the close of the Talmud. When he was called to become head of the academy at Sura, the Gaon, or Excellency, as the heads of the schools were then termed, conditions as far as government was concerned did not seem to have changed to any great extent.

But just as Babylonia was the birthplace of the great Babylonian Talmud, it was the home of many schisms. Upon its soil developed the sect of the Karaites. Anan, the traditional founder of Karaism was a Babylonian Jew of the family of the Exilarchs. He had aspirations to the exilarchate and was disappointed in this ambition. In the middle of the 8th century C.E. Anan broke away from the traditional Rabbinic Judaism, discarded the tenets of the Talmud, and followed a faith of his own. Many there were who rebelled against the restrictions of Talmudic lore, and, Anan, and those who came after him, found many converts to their movement. Their aim was to return to the text of the Scriptures. Soon the teachings of these schismatics spread elsewhere, in Egypt and in Palestine. One effect of this movement was to stimulate an interest and to create a desire for a more intensive study of the text of the Scriptures. Saadia recognized the danger to his beloved faith, and

combated the new schism throughout his life. In this battle, he used the same means as his foes. He studied the Bible and spread the knowledge of it through translation and comment. But this was accomplished from the Rabbinic point of view.

In the first quarter of the 10th century there appeared in Palestine a new Jewish leader, vigorous and learned, named Aaron ben Meir. His ambition was to arouse Palestinian Jewry from its lethargy and restore it to its former glory. Ben Meir claimed to be descended from the patriarchal family of Hiller. His learning, writing, ability and aggressiveness gave him prestige and a following even outside of Palestine. One of the prerogatives of the Holy Land in former days was the setting of the calendar. Although calculations had fixed the days of New Moons and Festivals, the Jews still clung to the ancient method of direct observation of the appearance of the new moon. This had to be reported to the court, whose methods set the date for the first day of the coming month and for the great festivals. With the decline of Palestine, this function was transferred to Babylonia. Ben Meir protested against this procedure and argued that only in Palestine could this ceremony be performed. He went so far as to establish a date for Passover differing by a few days from the date set in the Babylonian academies. It was then that Saadia stepped forth, and in pamphlet after pamphlet attempted to prove him wrong. It was a bitter struggle, and lasted for two years. It must be emphasized, however, that while Ben Meir and his followers indulged themselves in insulting Saadia, the latter refrained from such tactics and confined himself to occasional acrimony.

This phase of Saadia's experience has only been recently unearthed. Graetz does not know of the existence of Ben Meir. The first mention of him is in an article on fragments of the "Sefer Hagalui" of Saadia by the celebrated Karaite Orientalist, Ferkwitz, published in the defunct Hebrew periodical *Ha Melitz* in 1868. It is interesting to note that Ben Meir's full name is even now in doubt. The name Aaron is mentioned by Saadia in his "Sefer Ha Moadim," or "Book of the Seasons." But the passage in question is rather obscure.

In the interim between the end of the Ben Meir incident in 922 and the appointment of Saadia to the Gaonate

of Sura in 928 little is known of his whereabouts or his activities. But upon the death of the Suran Gaon, it devolved upon the Exilarch David b. Zakkai to appoint a successor. The old academy was now in a state of decline. There was a time when it was deemed advisable to close its doors altogether. However, this was not done. The Exilarch had two candidates. He was warned against Saadia. No one doubted that he was the most learned man of his age, but the exilarch was told that he had a violent temper, that he was pugnacious, and that he had an unbending will. But David ben Zakkai had decided to appoint him. Of course to the academy this appointment was invaluable. It was as refreshing as a sprinkling of water on a wilted plant. But it took only two years for the Exilarch to become aware of the Gaon's true mettle. A rift between the two occurred. It started because of the refusal of the Gaon to attach his signature to a legal document involving the settlement of an estate. The Gaon thought there was something unethical about the affair. They obtained the signature of Kohenzedek Gaon, of Pumbeditha, and insisted upon Saadia's signature. There were even attempts at physical coercion. But Saadia would not comply with the wishes of the "Resh-Galuth," and finally the Exilarch appointed another Gaon in Saadia's place. The latter retaliated by appointing David's brother to the exilarchate in his stead. David excommunicated Saadia and Saadia excommunicated David in return. At last, however, the Caliph stepped in. Saadia was compelled to relinquish his post and was sent into exile.

Saadia was in exile for a period of seven years from 930 C.E. to 937 C.E. Finally, some influential friends of the Exilarch prevailed upon him to recall the great scholar. David b. Zakkai and Saadia were reconciled and the academy of Sura again began to flourish. Soon, however, the Exilarch died. Then the Gaon revealed that he was possessed of a truly generous spirit. Upon the death of his former enemy he undertook to raise his young son. But before long, he himself was called away to his everlasting abode. He only served as Gaon for five years after his return from exile.

To enumerate all the literary productions of Saadia Gaon requires a book in itself. True, the bulk of his

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THE NEWS OF THE MONTH

By LESTER LYONS

THE strategic role which Palestine plays in the present world conflict as an ally of the democracies was emphasized by prominent officials and outstanding Jewish leaders at the annual National Conference for Palestine last month. At this Conference, attended by over 1,500 delegates and guests, a resolution was adopted calling upon this government to incorporate in its post-war program active support of the establishment of a Jewish commonwealth in Palestine. A strong appeal also was made for the creation of a Jewish Army in Palestine. In a message to the Conference in which he stated that, "We in the United States must help strengthen Palestine against aggression," Secretary of the Navy Knox declared: "Palestine is a tiny country on the map of the world, but it is shaped like a thorn. It is a thorn indeed in the flank of Hitler. We must strengthen that thorn until it becomes a sword that will halt the tyrant's eastward march." Secretary of the Treasury Morgenthau declared in a message to the Conference that the cause of Palestine "is identified with the all-embracing cause of democracy."

In urging the creation of a Jewish Army, Rear Admiral Yates Stirling, Jr., former Chief of Staff of the United States Navy, said: "It is to our advantage as Americans to see a Jewish Army utilized. We have a worldwide war to win. Even at best, our reserves of manpower are not such that we can squander them. We must take advantage of all possible sources of other armies if we are to hold the fronts we now protect and reach out to new battlefields."

More than 200 prominent Americans have telegraphed Senator Robert F. Wagner, Chairman of the American Palestine Committee, endorsing a project for a Jewish military force in Palestine to strengthen the Allied position in the Near East. The plan calls for the early organization of an army of four to five divisions, consisting chiefly of Palestinian Jews who will serve under British command with their own banner and with the same status as the Czech and Polish units now cooperating with the British forces. In publicizing the announcement, Senator Wagner said: "I

wholeheartedly endorse the proposal for a Jewish military force under British command enabling the Jewish Palestine community and millions of stateless Jews to fight in democracy's cause. The plan has long since been approved in principle by the British Government. Its military necessity has been underscored by the latest British set-back in Lybia." The list of those who telegraphed their endorsement of the plan includes many governors and United States senators, representatives, judges, educators and civic leaders.

The Zionist Federation of Great Britain, at its 41st annual conference, has called on the British government and its allies to incorporate the establishment of a Palestinian Jewish state in their post-war settlement aims.

All Jewish women in Palestine between the ages of 20 and 40 are being mobilized for military and patriotic duty . . . The colony of Shaveh Zion, which has been settled entirely by Jews who formerly resided in a village in southern Germany, is being developed as a Spa . . . In order to obtain raw materials for the production of war goods in Palestine the Central Committee for the Development of Chemical Industry established by the Jewish Agency is investigating the opportunities for producing essential chemicals and other materials in Palestine. Among the materials now being tested are manganese and sulphur which have been found in Palestine . . . In support of Britain's war efforts orders have been placed in Palestine for the purchase of 100,000 pairs of boots, several hundred thousand mess tins and water bottles, almost a million rivets, roofing felt, hospital tents, canvas for wagons and many other products . . .

Two new public markets are being built in Jerusalem by the Municipal Council. One is in the Jewish section, the other in the Arab section . . . Jewish colonies in Palestine have taken up pigeon breeding for the first time. The experiments have proven very successful . . . The new Hebrew translation of Hanlet recently published in Jerusalem has become a best seller.

. . . Over 200 business enterprises were established in Palestine last year. The industrial productivity of the land was over 13 million pounds.

More than 55,000 licensed radio sets are being used in Palestine . . .

HOW TO MAKE GOOD USE OF JAP SILK

In an effort to "translate patriotic enthusiasm into practical action" a prominent Zionist in this city has donated to the United States Government the entire stock of Japanese raw silk owned by his company. This silk will be sufficient to make 10,000 yards of parachute cloth. The firm has also offered to weave and process the silk into parachute fabric. No compensation was sought except "the hope that this silk will be returned to Japan by our victorious parachutists."

The production of castor oil, which began only a short time ago, has developed into a thriving industry. The quality of the product has brought many orders from neighboring countries . . . As a result of the war there is a shortage of workers in Palestine, particularly on farms. This shortage has been becoming more acute . . . The diamond polishing industry in Jerusalem has expanded to such an extent as to make Palestine the center of this industry for the entire Middle East, India and Asia. To overcome the shortage of special steel tables used for work benches, a Tel Aviv artisan has devised concrete smooth-faced benches for the same purpose . . . Four new settlements are being established in the Beisan Valley and in the south of Palestine in memory of the late Dov Has and Ben Yaaquov, Palestine labor leaders. Half of the cost of \$250,000 will be borne by the Jewish Agency and the other half by the Federation of Jewish Labor.

The Chairman of the Board of Jewish Deputies in England has been assured by one of the allied governments that after the war the Nazis will be required to pay for the crimes committed by them against Jews in the same measure as they will have to pay for all the other crimes.

The National Vocational Service Committee of B'nai B'rith has established group vocational counselorships in New York, Chicago and Philadelphia for the purpose of providing more effective aid to Jewish youth in adjusting themselves to wartime economic dislocations. These service groups are a decentralization of the work previously done by the Vocational Service Bureau of the organization.

A series of lectures on Christianity and Judaism is being given at the University of North Carolina. These lectures, which are entitled "Our Judeo-Christian Heritage," are open to the public as well as to the students and members of the faculty. They are sponsored by the University, Y.M.C.A. and the Hillel Foundation of B'nai B'rith.

The English government, which has been assisting the kosher Jewish canteens throughout the country, will set up 50 additional canteens during the next few months in order to meet the Passover needs of the evacuated Jews. Over 1000 Jewish children are at present receiving kosher meals in eight centers for evacuees. Nearly 250,000 meals were served during the past year. Much of the expense involved has been met by the government.

The Institute of Jewish Affairs, which has been established by the American Jewish Congress and the World Jewish Congress for the purpose of investigating Jewish life with a view to formulating the basis on which claims for equal rights for Jews may be presented at the peace conference, is now headed by Professor Horace M. Kallen and Professor Jerome Michael. During the year of its existence the Institute has produced a number of studies with respect to Jewish life, including the first comprehensive record of the situation of the Jews in Nazi-occupied countries.

The Swiss Protestant Relief Society for the Confessional Church has called on the members of the Reformed churches in Switzerland "to pray for the suffering Jewish people and to do everything they can to alleviate this suffering." In condemning the persecution of the Jews the

Society declared that "Anti-Semitism is incompatible with membership in the Christian Church."

A neutral diplomat who left Bucharest estimates that over 60,000 Jews have been massacred in Bessarabia by Rumanian soldiers since last June. The Rumanian government, controlled by the Nazis, has determined to annihilate the Jews in that country.

GERMAN JEWS DEPRIVED OF POTATOES

The Jews of Germany have been forbidden by the authorities to purchase potatoes. This restriction is a severe blow to the Jews inasmuch as potatoes constitute the chief item of their food. The Jews have also been forbidden to purchase other staples.

The German press reports that Hitler has transferred to the ex-Mufti of Jerusalem, for the duration of the war, one of the confiscated Jewish villas in a fashionable German suburb. A number of Arabs residing in Germany have been assigned to act as his staff members in his pro-Nazi propaganda broadcasts to Arab countries.

A Vienna paper has accused the Austrians of refusing to send warm clothing to the German army in Russia. It states that when Vienna was occupied by the Nazis, the population was permitted to loot all Jewish businesses including the large clothing stores. The Austrians are now rebuked for refusing to share their booty with the German army.

A Japanese general has proclaimed a campaign of extermination of the Jews living in Japanese territory. The pretext given is that the Jews are "dangerous to our military victories." . . . All Jewish schools in Shanghai including the office of German-Jewish refugees have been closed by the Japanese government on the ground that the Jews throughout the world are pro-ally.

The Polish government in exile has issued a "Black Book" describing the tortures, pogroms and organized terror being directed against the Jews in Nazi-occupied Poland. The document states that the Jews have been forced

by the Nazis to destroy Polish religious and national memorials. A favorite torture of the Nazis mentioned in the book is the driving of naked Jews into the street where they are sprinkled with water in temperatures as low as 30 degrees.

Because the cemeteries in Polish ghettos have very little space left Jewish communal leaders decided to bury one corpse on top of the other. The Nazi authorities however have forbidden such burial and have ordered, the corpses to be burned. . . The Jewish community has ordered all inhabitants of the ghetto to remove clothing from the dead so that it might be distributed among the needy.

The International Red Cross in Geneva has announced that 400,000 Jews, constituting 25% of the Jews in the Polish and Baltic ghettos, have contracted typhus. Of the Jews living outside the ghettos 100,000 or 10% are ill with that disease. . . The Red Cross has been unable to cope with the situation because of the lack of anti-typhus serum and the prevalence of unsanitary conditions in the ghettos.

The chairs in French universities formerly held by Jewish professors have not yet been filled. French professors have refused to accept the invitation of the Vichy regime that they teach in place of their Jewish colleagues. A number of French students have refused to attend classes conducted by Nazi professors. . . The Vichy government has ordered all Jewish or-

NEW SYNAGOGUE IN LIVERPOOL REPLACES ONE BOMBED

Following the destruction of the historic synagogue at Leeds University in England by Nazi bombers, the Jewish students of the University built a new synagogue in the city.

ganizations to be closed and has confiscated all their funds.

A band of guerilla fighters composed entirely of Serbian Jews attacked a concentration camp in Dvornik where they liberated 410 Jews, including women and children.

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BROOKLYN JEWISH CENTER ACTIVITIES

Rabbi Levinthal to Discuss Revitalization of Sabbath

At our late services on Friday evening, February 27th, at 8:30 o'clock, Rabbi Levinthal will preach on the subject, "The Sabbath — Can it be Revitalized in and for Our Day." This subject is prompted by the recent Congress that was held for the promotion of the Sabbath in American Jewish life. Rabbi Levinthal will discuss the important implications of such a conference and how the Sabbath can again become the vital influence in Jewish life that it was in the past.

Rev. Kantor will lead in the congregational singing. You and your friends are cordially invited.

Special Youth Service On Friday, March 6th

On Friday evening, March 6th, we shall hold a unique service dedicated to the general problem of the Jewish youth and Jewish life today. The subject will be discussed from various angles by a number of outstanding youth leaders. Mr. Harry Zucker, president of our own Young Folks League will deliver the message of welcome. Mr. Joseph Jaspan, president of the Junior Federation of Brooklyn Jewish Charities will speak on "The Problem of Charity and our Jewish Youth." Miss Sylvia Brody, president of the Junior Hadassah organization, will discuss "Palestine and the Jewish Youth" and Rev. Sidney Greenberg, a member of this year's graduating class of the Jewish Theological Seminary will discuss the "Synagogue and the Jewish Youth." Rabbi Levinthal will preside at the service. We trust that all of our young people will be with us on that evening.

Peretz Hirshbein Celebration

An interesting evening has been arranged at the Center for Saturday evening, March 7th, at 8:30 o'clock. It will be an evening in celebration of the occasion of the 60th birthday of Peretz Hirshbein, famous Jewish playwright, poet, author of "The Idle Inn" (Puste Kretchma), "Green Fields" (Die Greene Felder) etc. A group of prominent Jewish writers

and literary figures will participate in the program. Among them S. Niger, literary critic of *The Day*; H. Leivick, author of "The Golem"; Zalman Schenauer, famous novelist, etc. David Pinski, noted playwright, will be the chairman of the evening. A musical program will be rendered. Admission tickets 55c and \$1.10. Center members will be admitted free upon presentation of their 1942 membership cards.

Sisterhood to Hold Next Program Meeting on March 9th

The next monthly meeting of our Sisterhood will be held on the second Monday of the month, March 9th, at 1:30 o'clock. The president, Mrs. Isador Lowenfeld, will render a report on the activities during the month. The Program Committee headed by Mrs. I. H. Levinthal, the chairman, and Mrs. Morton Klinghoffer, the co-chairman, have arranged a most interesting program. Mrs. Naomi Finkelstein, who has been with us a number of times in the past, will be the speaker of the afternoon. The subject of her address will be announced in the next issue of the *Bulletin*. A fine musical program will be presented by Miss Ethel Elfenbein, a well known pianist. We trust that all of the women of the Center will reserve that afternoon.

Hebrew and Sunday School Purim Party Sunday

This Sunday morning, March 1st at 10:30 o'clock, the Hebrew and Sunday Schools of our Center will hold a joint Purim festival and masquerade in our Auditorium. A feature of the program will be an arts and crafts exhibition of work done by the Sunday School children. Refreshments consisting of Hamantaschen will be distributed to the children by the P. T. A. All welcome.

Sunday Restaurant

The Center Restaurant is open every Sunday during the season from 12:30 p.m. to 5 p.m. Regular dinners at \$1.10 per person and a la carte meals are served. Members of the Center and their guests are invited.

P.T.A. Purim Festival This Wednesday

A Hebrew and Sunday School Parent - Teacher Association Purim party will be held on Wednesday evening, March 4th, at 8:30 o'clock. Rabbi Mordecai Lewittes will be the guest speaker. A program of entertainment will follow. Refreshments will be served. Parents of the schools' children are cordially invited.

Club Notes

The Inta-League is arranging an evening of old time movies for Wednesday, March 4th.

The Shomrim and Center Girls arranged a highly successful dance on the eve of Lincoln's Birthday. Proceeds will go to the Red Cross. Regular meetings are held on Saturday night.

The Tsofim will meet on Sunday at 2 p.m. beginning March 8th. Their athletic hour will be followed by the regular club meeting.

The Maccabees will meet on Sunday instead of Saturday night, beginning March 1st. The club will meet in the gymnasium at 2 p.m.

The Vivalets have completed a number of arts and crafts projects. On Saturday, February 21st they held a scavenger hunt. Meetings are held every Saturday night.

The Dramatic group, which meets on Sunday is rehearsing a play called "Grandma Pulls a String." Those in the cast are:

Grandma—Phyllis Newman
Mrs. Cummings—Lois Siegel
Hildegard—Elaine Siegel
Julia—Carol Stern
Bill Thornton—Herb Greenberg

Daily Services

Morning services at 7 and 8
Sunday morning additional service at 9:00.
Mincha services at 6:30.

Sabbath Services

Kindling of candles at 6:31 o'clock.
Friday evening services at 6:30.
Sabbath services, (Shabbat Zakor, Parsha Tezaveh, will commence at 8:45 a.m.

Rabbi Lewittes will preach on the weekly portion of the law.

Mincha services at 6:30.

Purim Services This Monday Evening and Tuesday Morning

The Megillah, or Book of Esther, will be read at the special Purim service in our synagogue this Monday evening, March 2nd at 7 o'clock.

On Tuesday morning, when the Megillah will again be read, services will be held at 7 and 8 o'clock.

School Pupils to Attend Megillah Service Monday Evening

The pupils of all our schools are cordially invited to attend the special service in honor of Purim this Monday evening, March 2nd at 7 o'clock. The children are asked to assemble in the Auditorium at 6:50 at which time the teachers will distribute the Hamangrangers to be used during the service.

Acknowledgment of Gifts

We acknowledge with thanks receipt of gifts from the following:

Prayer Books

Presented by Mr. and Mrs. Kalman I. Ostow of 523 Crown Street in honor of the marriage of their daughter, Evelyn Pearl to Mr. Benjamin Mandelker on February 8th.

Library

Mrs. A. H. Zirn

Additions to Library

The following books have been acquired by the Center library recently and are now available for circulation:

The Dragon's Teeth — by Upton Sinclair.

The Devil in France — by Lion Feuchtwanger

W. H. Welsch — by Simon and James Flexner

Inside Latin America — by John Gunther

Mission to Moscow—by Joseph E. Davies

The Kremlin—by Walter Duranty

Outline of History—by Lotte Levinsohn

IN MEMORIAM

It is with deep regret that we announce the passing of our member

Mrs. Benjamin Brown

of 1045 St. Johns Place on February 20th.

To the bereaved family, the Messrs. Nathan and Theodore Brown of 1045 St. Johns Place, Mr. A. Milton Brown of 201 Crown Street and Mrs. Julius Light of 37 E. 58th St. the Brooklyn Jewish Center extends its most heartfelt expressions of sympathy and condolence.

Philosopher's Holiday — by Irwin Edman

The Treasure—by David Cinsker
Ideas for the Ice Age — by Max Lerner

Lincoln Talks—by Emanuel Hertz
Our Foreign Policy — by R. A. Smith

The World I Knew — by Louis Golding

Selected Works—by Israel Zangwill

Judaism and Science—by Solomon Solis Cohen

Menorath Ha'Maor (4 vols.) — by H. G. Enelow

Mishnath R. Eliazer — by H. G. Enelow

Congratulations

We extend our hearty congratulations and best wishes to:

Mr. and Mrs. Eugene R. Sarezky of 1370 Carroll Street on the occasion of the birth of a son to their children Mr. and Mrs. Monroe U. Sarezky on February 17th.

Dr. and Mrs. Simon Shapiro of 135 Eastern Parkway on the occasion of the marriage of their son, Dr. Raymond N. Shapiro to Miss Beryl Petchesky on January 24th.

Mrs. Ida Stulman of 1326 Union Street upon the engagement of her daughter, Esther to Mr. Irving Moldauer.

Basketball News

History repeats! The Brooklyn Jewish Center varsity team has again won the New York City Jewish Welfare League championship of Division I. Back in 1940 our team won its first Jewish Welfare League championship, and on January 24th of this season, by defeating the strong Bronx Y.M.H.A. in a hectic game by the score was 43 to 39, our boys repeated for another championship. This season's race was quite exciting with the Jewish Center - 8th Avenue Temple - 92nd St. Y. M. H. A. and the Bronx running neck and neck. No team remained undefeated. Our boys finally came through with a record of 8 wins as against 2 losses. We will subsequently play the Division II leaders as soon as they have completed their schedule. Our team is to be commended for the spirit of clean play they have demonstrated throughout the season. They really have brought credit to our institution by their sincere efforts and excellent behavior.

And, as if that isn't enough, our

team has also decided to take part in the state A. A. U. championships. Their first game is scheduled for March 3rd. The opponent will be announced shortly.

Our junior team too has done itself proud to date. Their record stands 14 wins as against 3 losses. The outstanding junior teams of the city were met and in most cases turned back. In many of the games our small-sized team has beaten boys who were much bigger and stronger physically. Coach Smith and his boys, Ted Goldman, Ed Rose, Joe Berger, Norman Ember, Al Goldberg, Larry Goldstein, Bob Crane, Jay Leibler, Jerry Fein and Harvey Weinstein are to be congratulated for their fine record.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Desatnek, Arthur
Insurance Unmarried
Res. 585 Lefferts Ave.
Bus. 649 Broadway
Proposed by Elias B. Desatnek
Filler, Victor W.
Surgical Instruments Married
Res. 1298 President St.
Bus. 38-04 Woodside Ave., L. I.
Proposed by Emanuel Greenberg
and Mrs. John Sklar
Fischman, Miss Naomi
Millinery
Res. 150 Crown St.
Bus. 711 - 5th Ave.
Proposed by Mr. and Mrs.
Leon Alpert
Fisher, Aaron
Insurance Married
Res. 2709 Ocean Ave.
Bus. 145 Montague St.
Proposed by Milton Chasin
and Sam Smith
Gerson, Tobias
Stock Broker Unmarried
Res. 238 E. 96th St.
Bus. 157 E. 86th St.
Proposed by Arnold Reisler
Globus, Alfred K.
Chem. Mfg. Unmarried
Res. 1596 President St.
Bus. 221 W. 57th St.
Glovinsky, Miss Sonia
Res. 40 E. 91st St.
Greenberg, Joseph L.
Dairy Married
Res. 1439 - 55th St.
Bus. 430 E. 10th St.
Proposed by Harry Marcus

Isaacs, Joseph
Garage Unmarried
Res. 540 St. Johns Place
Bus. 501 Sterling Place

Malina, Joseph A.
Advertising Unmarried
Res. 20 Fayette St.
Bus. 381 Fourth Ave.

Mendelsohn, Max
Paper Married
Res. 302 Eastern Pkwy.
Bus. 168 Atlantic Ave.
Proposed by Hyman Siegel

Newman, Harry
Retail Drugs Married
Res. 780 St. Marks Ave.
Bus. 712 Nostrand Ave.
Proposed by Bernard R. Schulman

Plapinger, Harry
Real Estate Married
Res. 901 Washington Ave.
*Proposed by David B. Trilling
and Jack Heidenberg*

Vogel, Alfred L.
Radio Married
Res. 131 Lincoln Road
Bus. 76 - 9th Ave.
Proposed by David B. Rosen

The following has applied for re-instatement in the Brooklyn Jewish Center:

Rosenberg, Milton
Textiles Married
Res. 295 Maple St.
Bus. 40 White St.

MAURICE BERNHARDT
Chairman Membership Committee

Junior Congregation

Services on February 28th will be led by the following:

Shacharit—I. Wechsler; Summary of Sedrah—Anne Leitzers; Musaf — Robert Goldberg; Sermon — Herbert Kummel.

Condolence

We extend our heartfelt expressions of sympathy and condolence to Mr. Sam Reich of 441 Crown Street upon the loss of his father, Berl Reich on February 21st.

Membership Dues

Beginning March 1st, membership cards for the current year will be required for admission to the Gymnasium and Baths, the Forum and other membership functions.

Please secure 1942 cards for yourself and members of your family, by paying your membership dues in the Center. Your cooperation will be appreciated.

CENTER HONOR ROLL OF MEN IN SERVICE

The following is a list of Center members, and sons and grandsons of members, serving with the armed forces of the United States. Their addresses are available at the Center office to anyone who may wish to communicate with them:

Aaron, Dr. Jules B.,
1st Lieut.

Bendell, Irwin

Berger, Melvin

Blankstein, Julius

Brunan, Milton E.

Field, Dr. Leonard E.,
1st Lieut.

Fink, Alan

Fortunoff, Daniel G.

Freed, Arnold

Friedwald, Murray

Goldberg, Howard,
Pvt. 1st Class

Goldsmith, Jack, Corporal

Greenblatt, Gilbert

Hurwitz, Jacob S.

Hurwitz, Nathaniel H.

Hyde, Dr. William, Major

Kobre, Lawrence

Klein, Oscar

Koenig, Irving T.

Kramer, Nat

Kramer, Norman S.

Miron, Herbert

Moscowitz, Alvin E.

Moskowitz, Dr. Irving L.,
1st Lieut.

Passoff, Jack

Perlstein, Arthur S.

Perman, Richard S.

Prince, Milton, Lieut.

Radwell, Louis

Rettinger, Sam

Robbins, Joseph C.

Rosenfeld, Lester R.

Roth, Sidney

Rottenberg, Stanley H.,
Pvt. 1st Class.

Sarezyk, Milton U., Ensign

Schlesinger, Frank

Schwartz, Irving

Seeger, Israel G.

Sheinberg, Paul

Shiffman, Sidney

Shofler, Walter K.

Siegel, Leonard

Silberberg, Leonard

Simon, Herbert M.

Stark, Lawrence, Sergeant

Stark, Robert A.

Teicher, Howard

Wagner, Leonard

Wender, Arthur

Wiener, Jules, 2nd Lieut.

Witty, Irwin David

The above list includes names received up to the time of going to press. Center members are urged to send us the names of their children who are now in service or will in the future join the U. S. Forces, for inclusion in later issues of the *Review*.

WAR DEFENSE WORK AT THE CENTER

CONSIDERABLE progress has been made by the Civilian War Activities Committee of the Center in furtherance of its object. But more good work should and can be done. We ask all those who have not given service in the past to respond now. Let us cooperate to the fullest extent.

The program of the committee is in full swing. Extensive activities have been undertaken and many volunteers have contributed their efforts to make its activities successful. In particular, a large corps of women has been visiting the Center frequently and regularly to knit and sew. Electric sewing machines have been installed which are being used for Red Cross work. In addition, many persons have registered for the first aid and nutrition classes.

From time to time the Center has asked its members to furnish it with

information as to what efforts they are willing to devote to carry out the Center's war program. While the response has been gratifying, it has not been as comprehensive as it should be. In order that the War Activities of the Center might be fully developed it is necessary that more members take part in it. There are many ways in which they can be of service. A special office has been opened at the Center where information may be obtained as to the activities of the Committee, and the ways in which the Center members can be utilized. Members should avail themselves of this facility.

The Center particularly wishes to obtain a list of all members of the center, and sons of members who are serving with our armed forces, in order that it may establish regular communication with them.

JOIN IN CIVILIAN WAR ACTIVITIES AT THE CENTER

Over 1,000 people are engaged in various phases of war activities at our Center. We now appeal to those who have not yet come forward to join this work. Do not delay! Enlist now! Your help is needed!

Are you buying bonds? We have a person on duty all day and during the evening to help you make your purchase. The Center's goal is \$100,000.

Bring books for our boys in the Army and Navy. We will forward them.

Do your share!

Now!

BUFFET SUPPER & DANCE

Tendered by the

Young Folks League

SATURDAY, FEBRUARY 28th

at 9 P.M.

—REFRESHMENTS—

Admission
75c

All members and their friends
are invited

BOOKS FOR MEN IN SERVICE

Our thanks are expressed to the following who have donated books to be sent to the men serving in the United States Army and Naval forces, as well as to those who have presented books anonymously:

Mrs. Bess Barnett
Harry Blickstein
Jerry Bregstein
Ben Hyde
Ruth E. Levin
Sarah Newman
N. H. Pratt
Gertrude Raabin
S. A. Seeger
Louis Weinstock
Dr. David Zuckerman

A MESSAGE OF IMPORTANCE

It is both wise and economical to make provisions for a burial plot in advance instead of leaving it to a hurried choice on the part of a stranger or neighbor. Such neglect often results in hardships, bewilderment and unnecessary expense.

The Brooklyn Jewish Center offers to its members and their friends its private plots in the old Montefiore Cemetery at Springfield, Long Island. Prices are below the market value, and purchase may be made upon convenient terms.

Do not postpone action on this very important matter. Write TODAY for additional information.

BASKETBALL GAME

Sunday Evening, March 8th
at 9 P.M.

Brooklyn Jewish Center

vs.

Union Temple

Admission including Tax:
55c to members;
75c to non-members;
55c to Ladies

Y.F.L. Invitation Dance follows game
and between halves

There will be no game this Sunday
evening, March 1st.

SUMMARY of RELIGIOUS & SOCIAL ACTIVITIES of the BROOKLYN JEWISH CENTER FOR 1941

FRIDAY NIGHT LECTURES AND SERVICES

The History and Evolution of Anti-Semitism — Dr. Levinthal — Jan. 3rd.

Anti-Semitism: Is It a Jewish or Christian Problem? — Dr. Levinthal — Jan. 10th.

The Problem That is Greater Than Anti-Semitism — Dr. Levinthal — Jan. 17th.

The Washington Conference: Its Historic Significance — Dr. Levinthal — Jan. 24th.

Yehuda Halevi, Interpreter of the Soul of the Jew — Dr. Levinthal — Jan. 31st.

Abraham Lincoln—Prophet of the 19th Century — Rabbi Moses J. Abels — Feb. 7th.

Finding the Right Label — Dr. Nathan Perilman — Feb. 14th.

The Ghetto Restored, What Does it Signify? — Rabbi Sidney B. Hoenig — Feb. 21st.

Purim in Palestine — Rabbi Mordecai Lewittes — Feb. 28th.

Our Children—Will They Remain Our Children? — Rabbi Samuel Blumenfield — March 7th.

The Economic Future of Youth — Dr. Jacob X. Cohen — March 14th.

The Great Need in Jewish Life Today — Dr. Levinthal — March 21st.

What Are the Present Prospects for Political Zionism? — Abraham Goldberg — March 28th.

The World Struggle for a New Bill of Rights — Rabbi Levinthal — April 4th.

Justice Brandeis — His Greatness and Uniqueness — Rabbi Levinthal — Oct. 24th.

Ussishkin — Dreamer and Man of Action — Dr. Levinthal — Oct. 31st.

The Real Significance of the Balfour Declaration — Judge Morris Rottenberg — Nov. 7th.

The Word That Can Sweeten Our Humdrum Existence — Dr. Levinthal — Nov. 14th.

The Road to Emancipation — Rabbi Mordecai Lewittes — Nov. 21st.

The Jews in France 150 Years Ago and the Jews of France Today — Rabbi Levinthal — Nov. 23rd.

Ideal Jewish Manhood — Dr. Levinthal — Dec. 5th.

The Hands of Esau, the Challenge

to America — Dr. Levinthal — Dec. 12th.

Chanukah, the Triumph of the First Bill of Rights — Dr. Levinthal — Dec. 19th.

"Youth, Promise and Fulfillment" — Rabbi Morris Dembowitz — Dec. 26th.

HOLIDAY SERVICES

Purim Services — Reading of the Megillah — March 12th.

Passover Sedorim — April 11th and 12th.

First Days of Passover — Rabbi Levinthal speaker — April 12th and 13th.

Second Days of Passover — Rabbi Levinthal speaker — April 17th and 18th.

Tisha B'ab services — August 2nd and 3rd.

Shevuoth services followed by Consecration Services — June 1st.

Second Day of Shevuoth — Rabbi Levinthal speaker — June 2nd.

Slicoth services — Rev. Kantor assisted by the Kadimah Choir — Sept. 13th.

Rosh Hashonah services — Rabbi Levinthal preacher, "The Voices that Resound Throughout the World" — Sept. 22nd.

2nd Day Rosh Hashonah — Dr. Levinthal on "To Thine Own Self Be True"

Rosh Hashonah services in the auditorium — Mr. Benjamin Hirsh, preacher.

Kol Nidre services — Rabbi Levinthal on "Where Is God?" — Sept. 30th.

Yom Kippur — Dr. Levinthal on "The Jewish Victory Campaign" — Sept. 31st.

Succoth services — Dr. Levinthal preacher — Oct. 5th and 6th.

Concluding Succoth services — Dr. Levinthal preacher — Oct. 12th and 13th.

VISITING PREACHERS AND CANTORS AT SABBATH SERVICES

Cantor Jacob Wahrman — guest — Feb. 14th and 15th.

Rabbi Sidney B. Hoenig — Feb. 21st.

Rabbi Louis Hammer — March 1st.

Rabbi Englander — March 8th.

Rabbi M. Lewittes — March 15th.

Rev. Robert Segal — guest cantor —

April 26th.

Cantor Hyman Gertler, assisted by the Nadler Choir — May 17th.

Cantor Rev. Morris Handel with the Joel Feig Choir — Nov. 15th.

Cantor Pasteloff — guest — December 13th.

MONDAY NIGHT FORUMS

My Experiences in France — Lion Feuchtwanger — Jan. 6th.

Can Democracy Survive — Dr. Albert Brandt — Jan. 13th.

The Concepts of Peace and Democracy Today — Ludwig Lewisohn — Jan. 20th.

Illustrated Lecture on his Polar Expeditions by Rear Adm. Richard E. Byrd — Jan. 27th.

Conscription of Wealth — Prof. Scott Nearing — Feb. 3rd.

How to Defeat Hitler, An Answer to Lindbergh — James Waterman Wise — Feb. 10th.

Who Will Win? Stalin or Hitler — Alexander Kerensky — Feb. 17th.

Behind the Curtain in South America — Rabbi J. X. Cohen — Feb. 24th.

The Jewish Future in a World in Ferment — Dr. Robert Gordis — March 3rd.

National Defense and the Fifth Column — Roger Baldwin — Mar. 10th.

The Coming Victory of Democracy — Thomas Mann — March 17th.

Why the Great Hatred? — Maurice Samuel — March 24th.

Will Hitler Win the War? — Gerhart Seger — March 31st.

The New World Order, What Shall It Be? — Dr. Stephen S. Wise — Apr. 7th.

Problems of American Defense — Mrs. Franklin D. Roosevelt — Oct. 20th.

Behind the European Cables — Ludwig Lore — Oct. 27th.

The German-Russian War — What Can We Expect from Russia? — John Scott — Nov. 3rd.

Women and the War — Maxa Nordau — Nov. 10th.

An Economic Basis for World Peace — Prof. Scott Nearing — Nov. 17th.

America and the New World Order — Dr. Frank Kingdon — Nov. 24th.

Our World Today — Dorothy Thompson — Dec. 1st.

The Effect of the War on the Nation—Dr. A. A. Brill—Dec. 8th.

Dakar: Outpost of Two Hemispheres—Dr. Emil Lengyel—Dec. 15th.

Facing the Current Situation Realistically—Johannes Steel—Dec. 22nd.

Preparing for the Peace—Maurice Samuel—Dec. 29th.

HEBREW AND YIDDISH EVENINGS

Hebrew Lecture — Hebrew Movement in New York for the Last 30 Years by Daniel Persky—Jan. 21st.

Susie Michael and Maurice Friedman—Cavalcade of Hebrew and Jewish Music—Feb. 11th.

Sarah Reisin Evening—Noah Nachbush, Ben Ari, Cantor Yardeini — June 2nd.

HEBREW EDUCATION COMMITTEE

(a) Junior Congregation

The children of the Hebrew School meet every Saturday morning and during Holidays in the Beth Hamedrash. Sermons are delivered by the members of the Hebrew School Faculty and guest speakers.

(b) Daily Hebrew School

Meets daily from 4:00 to 6:30 P.M. and Sundays and Legal Holidays from 10:00 A.M. to 12:30 P.M.

(c) Religious School

Meets every Sunday morning throughout the season from 10:00 A.M. to 12 M.

(d) Three-Day Week School

Meets Tuesday and Thursday afternoons and Sunday mornings.

(e) Class in Ein Yaakov and Bible Study

Meets every Saturday afternoon. Mr. Benjamin Hirsh, speaker.

(f) Consecration Group of Girls

Sunday morning 10-12 M.

(g) Post Consecration Group of Girls

Once every two weeks.

Faculty

Rabbi Israel H. Levinthal, Principal
Benjamin Hirsh, Head Instructor
Isaac Levitats

Jacob M. Kartzinzel
Mrs. Jean Serbin Beder
Berenica Grayzel, Secretary

* * *

Rabbi Mordecai H. Lewittes,
Principal Sunday School

INSTITUTE OF JEWISH STUDIES FOR ADULTS

Hebrew A—Every Thursday at 8 P.M., Miss Betty Ungar, Instructor.

Hebrew D—Every Thursday at 9 P.M., Miss Lillie Rubee, Instructor.

Hebrew E—Every Thursday at 8 P.M., Mr. Benjamin Hirsh, Instructor.

Jewish History—Every Tuesday at 9 P.M., Mr. Isaac Levitats, Instructor.

Special Day Class in Jewish History—Every Wednesday at 10 A.M., Mrs. Helen Levinthal Lyons, Instructor.

Religion — Every Tuesday at 8 P.M., Mr. Jacob M. Kartzinzel, Instructor.

Special Day Class in Religion — Every Wednesday at 11 A.M., Mrs. Helen Levinthal Lyons Instructor.

Talmud A. — Every Tuesday at 9 P.M., Dr. Michael Higger, Instructor.

Talmud B. — Every Tuesday at 8 P.M., Dr. Michael Higger, Instructor.

LECTURE COURSES

Marriage and the Family

"Social Hygiene and the Family"—Dr. Jacob Goldberg.

"The Family and National Defense"—Dr. Sidney E. Goldstein — April 21st.

"Psychiatry and Family Relations"—Dr. Bernhardt S. Gottlieb.

"Eugenics and the Jewish Family"—Dr. Louis I. Newman—April 28th.

"Biological Problems in Marriage and Family Relationships"—Abraham Stone.

"The Jewish Family in Time of Crisis."—Rabbi Sidney S. Tedesche—May 5th.

"Parents Are People Too"—Mrs. Sidonie M. Gruenberg.

"Youth and Marriage Today"—Rabbi Benedict Glazer—May 12th.

Zionism and Palestine

Rabbi Mordecai H. Lewittes, series of five lectures on Arab, Englishman and Jew beginning, Jan. 8th.

Palestine and the War—Jan. 8th.
The Arab-Jewish Question — Jan. 15th.

The Political and Cultural Aspects of the Arab, Englishman and Jew — Jan. 22nd.

Palestine and Hebrew Reborn — Jan. 29th.

Daily Life in Palestine—Feb. 5th.

Marie Syrkin, series of five lectures on "Zionist Thinkers, Parties and Ideologies," Feb. and March.

Moses Hess—Zionist Philosopher and Author—Feb. 19th.

Herzl: The New Biography and the Diaries—Feb. 26th.

Syrkin and Borochov, Founders of Labor Zionism—March 5th.

Achad Haam and Pinsker—March 12th.

A. D. Gordon and Modern Palestine—March 19th.

Dr. David Tannenbaum—series of five lectures on "The Economy of Palestine"—started March 26th.

Can Palestine Support Itself? — March 26th.

Public Funds in Palestine — April 2nd.

The Economy of Industry—April 9th.

How Millions of Jews Can Make a Living in Palestine—April 23rd.

The Economy of Food—April 16th.

First Aid

Courses of ten lectures—Thursdays, beginning Oct. 30th by Dan Godovnick.

Mondays, beginning Nov. 3rd by Edward Peskin.

Wednesdays, beginning Nov. 5th by Donald MacFarlane.

CENTER ACADEMY

Jan. 8 - 15—Open School Week.

Jan. 15—P.T.A. Meeting — Mr. Samuel Greenfield speaker on "Public Schools Throughout the Country."

Feb. 12—Parent's Luncheon—Mrs. Soskin speaker.

Feb. 12—Chamisha Osar B'Shevat movie—"Upbuilding of Palestine."

Feb. 17 — P.T.A. Meeting—Mrs. Soskin speaker on "The Grass on the Other Side of the Hill is Always Greener."

March 12—P.T.A. Meeting — Dr. Isaac Rabinowitz, Director of Hillel Foundation at Brooklyn College, speaker on "American Jewish Education Faces the 40's."

March 13—Purim Masquerade.

April 9—Passover Seder.

April 23—P.T.A. Meeting — classroom discussion.

May 7, 8, 9—Annual Spring Exhibit.

May 15—Lag B'Omer Outing.

May 25—Carnival and County Fair —Pageant.

May 29—Bikurim Celebration.

June 11—Graduation.

Nov. 4—Open School Day.

Nov. 12—P.T.A. Meeting celebrating Children's Book Week — Book Exhibit—Mrs. Soskin speaker.

Dec. 12—P.T.A. Meeting — Mrs. Soskin speaker on "What Should Our Position as Teachers and Parents be with Respect to the War."

HEBREW AND SUNDAY SCHOOL FUNCTIONS

Jan. 14 — Reception in honor of Mr. Emanuel M. Edelstein.

March 9 — Purim Sunday School Festival.

March 26—P.T.A. Meeting; symposium "What Shall We Teach Our Children?"

April 9—Children's Seder.

May 18—Lag B'Omer Picnic.

June 1—Consecration Services.

June 8 — Sunday School Graduation.

June 11—P.T.A. Strawberry Festival.

June 16 — Hebrew School Graduation.

Dec. 15—P.T.A. Latke party.

Dec. 21 — Children's Chanukah entertainment.

MEMBERSHIP SOCIAL ACTIVITIES

Annual Meeting—Election and Installation—Jan. 23rd.

Membership Social Meeting in honor of Mrs. Albert Witty, retiring president of the Sisterhood; program Palestinian movie; Eli Mintz and Gene Marvey—March 12th.

Membership Social — Ferne Cooper; Radio Electrical Quartet; Dobkin Sisters; Hillbilly Jamboree — April 16th.

Membership Social — Molly Picon; Gene Marvey—May 14th.

Membership Social—Michel Rosenberg; Allen Chester; Francis Carlisle—Oct. 8th.

Election Night Social—Joey Adams and his amateur show—Nov. 4th.

Metropolitan Opera House Concert—Dec. 14th.

Chanukah Membership Social — Cantor Boris Schiffman; movie "The Promised Land."—Dec. 17th.

New Year's Eve Party and Dance—Dec. 31st.

SISTERHOOD FUNCTIONS AND ACTIVITIES

Jan. 13—Installation of officers.

Jan. 20 — Bridge and Mah Jongg party.

Jan. 30 — Testimonial luncheon in honor of Mrs. Albert Witty, retiring president.

Feb. 10 — Cultural program meeting — Book review, "You Can't Go Home Again" by William I. Siegel.

March 10 — Monthly meeting — Purim program.

April 2—Theatre Party, "My Fair Ladies."

April 14—Monthly meeting—Book

Review, "As I Remember Him," by Mrs. Emily M. Rosenstein; Piano concert by Miss Sylvia Fleischman and Mrs. Muriel Block.

May 12—Monthly meeting — Mother's Day program.

June 4—Luncheon and Bridge.

Oct. 3 — Monthly meeting — Dr. Levinthal, speaker; Musical program by Miss Eleanor Friedman, pianist.

Oct. 29—Mother-Daughter Luncheon and Fashion Show by Oppenheim & Collins.

Nov. 10 — Monthly meeting; Book Review "Jacob," by Mrs. Morton Klinghoffer.

Dec. 8—Monthly meeting — Rita Winston, soloist.

YOUNG FOLKS LEAGUE ACTIVITIES

Cocktail Party—Jan. 5th.

Dutch Supper and Dance — Feb. 11th.

Farewell party to members leaving for Army or Navy—March 11th.

Tea Dansant—April 20th.

Meeting — Address by Lt. Irving Moschel on The Part of the Y.F.L. in Selective Service.

Roof Garden Dance for the Benefit of the U.J.A.—June 18th.

Y.F.L. Roof Garden Parties every Tuesday evening throughout the summer.

Meeting—Election of officers—Oct. 7th.

Meeting—the play "Charlie's Aunt" enacted by members of the Y.F.L.—Dec. 2nd.

Meeting—speaker, Samuel Block — Dec. 16th.

JUNIOR ACTIVITIES

March 16—Inta League, Purim Social.

April 16—Children's entertainment, movies and novelty acts.

April 9 — Inta League, speaker, Charles Savitzky on "Careers."

April 15—Candle-Lite Outing.

May 17 — Lag B'Omer party by Vivalets.

May 17—Shomrim and Center Girls discussion, "What Shall Be the Jewish Peace Aims?"

May 24 — Roof Garden Party — Center Girls and Shomrim.

May 29—Spring Party — Junior League.

June 4 — Inta League Open Air Dance.

Oct. 30—Junior League, Information Please.

Nov. 15 — Moving pictures for clubs and students of Center Schools.

Dec. 17—Junior League Chanukah Dance.

Dec. 30—Children's Entertainment —the Hopi Indians.

PHYSICAL TRAINING COMMITTEE

Basketball games at Center Court.

B.J.C. vs. Y.M.H.A.—Jan. 5th.

B.J.C. vs. 92nd Street Y. M. H. A.—Jan. 12th.

B.J.C. vs. Williamsburg Y.M.H.A.—Jan. 26th.

B.J.C. vs. Bronx Y.M.H.A.—Feb. 2nd.

B.J.C. vs. East Flatbush Jewish Center—Feb. 9th.

B.J.C. vs. Ohrbach's—Feb. 16th.

B.J.C. vs. Union Temple — Feb. 23rd.

B.J.C. vs. N.Y.A.C.—March 2nd.

B.J.C. vs. Local 102—March 9th.

B.J.C. vs. St. Johns College of Pharmacy—March 16th.

B.J.C. vs. Washington Heights 'Y'—Oct. 19th.

B.J.C. vs. Union Temple — Oct. 26th.

B.J.C. vs. Boquist of West N. Y.—Nov. 2nd.

B.J.C. vs. 8th Ave. Temple—Nov. 9th.

B.J.C. vs. Naval Aviation Cadets —Nov. 23rd.

B.J.C. vs. Bronx Y.M.H.A.—Dec. 7th.

B.J.C. vs. 92nd Street Y. M. H. A.—Dec. 21st.

B.J.C. vs. Boro Park Y.M.H.A.—Dec. 28th.

CENTER CLUBS

Young Folks League — Unmarried Center members as well as children of members, males over 21 years and females over 18 years of age.

Junior League—Boys 18 to 21 yrs. and girls 17 to 20 years—M. Levinsohn, leader.

Inta-League — Boys 16 to 18 and girls 15½ to 17 years of age—Dideon Goldberg, leader.

Shomrim—Boys up to 16 — Irwin Rubin, leader.

Center Girls — Girls up to 15—Mrs. Elsie Barad, leader.

Maccabees—Boys up to 13½ yrs.—Ephraim Goldberg, leader.

Tsofim—Sidney Wiener, leader.

Vivalets—Girls up to 13—Dorothy Mandelbaum, leader.

Girl Scout Troop—12 to 16 years.

Boy Scout Troop—12 to 16 years.

Class in Elocution and Dramatics —Phoebe Honig, teacher.

Rabbi Mordecai Lewittes, Director.

RABBI LEVINTHAL'S TRIBUTE TO HIS FATHER

Continued from page 7

was there not a clash between us, as alas, there is a clash in so many a Jewish family in this land? The answer, again, is to be found in this comment. In all the years of our life, I can truthfully say that not once do I recall our father regarding us as children—his was the attitude of comrade calling to comrades, pals, companions, in all the tasks and problems that faced us.

And that, too, tells the secret of his success as Rabbi. For the Rabbi is also the father, the spiritual father, of his community. He never looked down upon his people. To him, all Jews, even the humblest, the poorest, the least enlightened, were *Echov* "his brothers," his pals. Like Jacob calling unto his children, this spiritual father also called unto his people. *Achim, Liktu Avonim*, "brothers, comrades, let us gather stones for the erection of the testimony of Jewish life in our midst!"

There is one thought more that I should like to express, and which further reveals the greatness of our celebrant as father to his children, as spiritual father to his community. One of the ancient Sages, R. Elazar ben Shamua, who enjoyed a long life of service to his people, was once asked by his pupils: "*Bameh He-e-rachto Yamim*; how didst thou prolong thy days? What is the secret of thy long life?" And the old sage enumerated several things to which he attributed his many years, among them, "*Lo Nasasi Kappai Blo Beracha*; I never raised my hands without the benediction!" R. Elazar was a *Kohen*, a priest, and he refers here to the benediction that a priest recites as he raises his hand before he pronounces the priestly benediction. But here, again, the answer is not so simple. We can hardly conceive that this learned and great priest would ever fail in this simple duty of pronouncing the *Beracha* as he lifted his hands to pronounce the priestly words of benediction. The meaning goes far deeper than the superficial reading implies. This rabbi attributes his long and successful life to the fact that he never raised his hands, whether in blessing of, or in service to, his people without that *Beracha*, which commands us "to bless His people Israel, "*Be-a-ha-voh*; with love!" If this same question were

put to my honored father: *Bameh He-e-rachto Yamim*, how didst thou prolong thy days that thou couldst so successfully serve thy people these fifty years?" I believe that, like R. Elazar of old, this priestly sage could also answer: "Never have I raised my hands in service to my people without the blessing of serving them *Be-a-ha-voh*—in love, and with love.

It was the wife of the great Jewish historian, Heinrich Graetz, who said of him: "Affection for his people guided his immortal style." In similar fashion, we, too, may say of our celebrant: Affection for his people, for his faith, for his people's ideals, guided his every thought, his every deed.

And so, with hearts overflowing with joy and with gratitude, we join with you in uttering a fervent prayer to our Father in Heaven that He may continue to shower His blessings upon your and our Rabbi and Father, that he and his dear ones may be blessed with life, health and strength, so that he may continue to serve, as he has served in the past, *Ad Meah V'Esrim Shaanah*, "until his one hundred and twentieth year!"

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CONQUEST

boss has a special dialin' job on that press. For bearin' rings. It's for the Furness Motor people, see? They got a defense contract and we're makin' the bearin's they need for the job. Under the contract, we've promised them the bearin's by no later than a week from today. Which means that press will have to keep bumpin' night and day to get the order out in time. It'll take a few days to get a crane down here and put the thing on its feet again."

Now Roxie is standing by the fall-en press, and he motions to Tony and me and some other workers to come over. We all gather round and Roxie croaks, "Now, I want all you guys to get behind the press and lift with all the umph you got."

So we all get behind it, and we strain and we sweat and we grunt, but the press doesn't budge an inch off the floor.

There is a chorus of phews, and the men stand around gaping at each other in a helpless silence. Everyone falls to thinking about how we are going to raise the press, and I, though I hardly realize it, am thinking too.

Up at the line-shaft, down at the press — that's the way my eyes are moving when the idea sneaks into my mind. It is a simple idea; and the job before us is big. I wonder if it will work. I wonder . . .

I look at the rough-bearded faces of the men, at Tony Pago with his big hands cupped thoughtfully under his chin, at Motz Grenke and the ugly twist of his lips, at Mr. Grimes and Roxie Melrose and the mark of worry on their faces; and I say to myself, Damon, what do you know about machines? Forget your brainstorm.

But I can't. It's no use. Try holding a cork under water—just try it. You can hold it down for a while, but not all day. Pretty soon you let go and up it comes and floats on the surface.

When I finally let go, the words come out slowly; like pebbles they plunk into the big silence. The sound of my voice, let alone the plan itself, is enough to knock the men for a loop.

Roxie Melrose comes to first. He says it's a brainless idea, and he sends a stream of tobacco juice into a junk pail to sort of add emphasis.

But the look on Mr. Grimes' face has changed. Now there is a hopeful glint in his eyes. "Maybe you got

Continued from page 9

something there, kid," he says. And he starts to put my plan to trial, firing orders right and left. The workers hop about, and the shop is a beehive again.

Pretty soon some steel cables are tied to the press and then rigged onto the fly-wheel on the line-shaft. When the cables are fast, Tony Pago and another fella turn the big fly-wheel. Slowly but surely the great body of the press rises. Honest, it all works so easily some of the men have to laugh.

The press is up again, and some of the workers and I stand around and gawk at it as if it were some big, black monster or something. Then I remember I got a job to finish and am about to start for the shed when Roxie Melrose taps me on the shoulder.

I turn to face him, and the smoldering fire of anger inside me goes out under his smile.

He says, "Hey, Damon"—and it's the first time he has called me by that name—"I got a job for you. It's your job because you're the guy with the smallest tire around your middle." He opens a trap-door near the press. "This time we're gonna bolt down the press so an earthquake won't budge her."

He gives me two two-by-six planks with two holes drilled in each, four nuts, a wrench, a searchlight and directions. I go under the floor creeping on all-fours, and the searchlight bores a tunnel of light before me. I grope about for a few seconds, and pretty soon I see the bolts wiggling through the floor.

I lie flat on my back beneath the press, and with my legs I hold the planks against the flooring so that the bolts drop through the drilled holes. Then I turn the nuts on the bolts and hold them fast with the wrench while they are tightened above me.

When I'm done, I don't hurry back up, but just lie there for a while on my back—lie there with my arms folded under my head—like a boxer sprawled out on the dressing table after a big fight. The smell of the dank earth under me is in my nostrils; my heart is pounding against the dark quiet.

Then, suddenly, I hear something. I listen, tense. Something is moving, something is turning above me. I hear the grinding sound of the line-shaft turning. I hear the whirring of belts.

I hear the fly-wheels spinning. Power is moving like a locomotive along the line-shaft. Slowly at first. Then faster. Faster. Faster and faster and faster, until the roar is something mighty in your ears.

And now, through the roar, comes the sound of the machine directly above me. Like a base drum sounding through the blaring of bugles and the rolling beat of trap drums, comes the steady pounding of the punch-press. Bump, bump, bump, bump.

Let me tell you, it's a wonderful, glorious feeling. I've won! I've won, I tell you. I've gone out and licked the job. I'm part of it all now. I feel I'm part of the shop and the machines and the sound and everything. I belong now. I've won!

Every night, after you punch out, you leave through the dingy cubby-hole office in front. Roxie Melrose is there at that time, slumped down in a swivel chair, and he looks up from whatever he is reading and gives you a quick once-over as you go by. I guess it is a matter of routine with Roxie since the company took on defense work.

But tonight, I just don't hurry by when Roxie Melrose looks up, because there is something in his manner that is like a red light. His eyes, usually slits, are wide open, frankly troubled; and his forehead, usually smooth with cocksuredness, is wrinkled.

I stand off, fidgeting with my thermos bottle. Somehow, you can see he is trying to say something, trying awfully hard, but the words just won't come out. From within the shop you hear the pounding of a punch-press.

"That—that's the Hunkie kid from over the river," he stammers, "He's comin' in nights. Bangin' out bearin' rings for that Furness Motor defense job. Coupla minutes ago that press was flat on her back . . ."

His voice dies and his face creases in a smile, so you can see his teeth stained yellow-black from chew-tobacco. He is a little pleased now, having said that; and yet, he is still a little troubled over what he has left unsaid.

Somehow, without him saying another word, you know what he is trying to say. Somehow, you know he would like to tell you how sorry he is about having said all those unfair things. Somehow, you know he would like to sort of apologize for all that he said about you and your people. You can see he has finally come out and

seen the light after confining himself to the dark, little room of his wrong beliefs all these years. But Roxie can't apologize; Roxie just can't. Roxie is boss.

I edge toward the door. I am twisting the knob when he calls me back.

"I've been thinkin'," he says, "I mean about the emery wheel. I don't think I'll be able to use you on it after today."

My heart sinks. The room spins. The bottom has suddenly dropped out of my world.

"You don't mean—You *can't* mean —."

"I mean," he says, "a fella can't take care of two jobs at one time. I'll be needin' you on the lathe startin' Monday."

THE CITY OF BLOOD

Continued from page 6

yourselves to be fooled again, you wandering Jew. They will recall you to help them build up their finances, their civilization, their culture. But they won't hesitate to dismiss you at the earliest moment possible. They won't even say "Thank you."

Dreaming as I am, I see the shadows of great men of Vindobona Judaism surround me: Sholom, the master of the Dukal Mint, and Samson Wertheimer, the rabbi and court banker; Joseph von Sonnenfels who was instrumental in the abolition of cruel and inhuman punishments, and Victor Adler, who headed the first government of the Austrian Republic; Salomon Sulzer the *chazan* whose voice enchanted Franz Schubert and Beethoven, and Gustav Mahler who made the *Hofoper* the model opera house in the world; Arthur Schnitzler, the gentle poet, and Sigmund Freud, physician of the soul. The Nazis try to wipe out any sign that may remind the Viennese of your blissful activities. Did you strive and toil in vain?

THE GREATNESS OF SAADIA GAON

Continued from page 11

works have come down to us in fragmentary form. Nor is it possible for us to analyze and estimate them at length. It is sufficient tribute to state that he was the first in almost all fields of Jewish learning. Outstanding is his translation into Arabic of the entire Scriptures. In his translation, he follows in a broad way the

method of the Aramaic translation, generally known as the *Targum Onkelos*. This version was intended for the masses of the people. Often the translator resorts to paraphrase instead of direct translation so as to make the context more readily understood. This Arabic translation is still read extensively by the Jews of Yemen. He also wrote commentaries on some of the books of the Bible, but it has been pointed out that some of the commentaries ascribed to him were written by others.

There is Saadia's Prayer Book, "The Siddur," a fairly preserved fragment of which was discovered in the middle of the last century. There are some traces of his verses, though as a poet he can hardly be rated high. There are his Responsa, collected and published in various Jewish periodicals.

But one great work must be mentioned, his *Sefer Ho Emunot Ve Ha Deot*, or "The Book of Beliefs and Opinions." Written originally in Arabic, it was translated into Hebrew by Judah ibn Tibbon, a member of the famous family of translators, the Tibbonites of Lunel, Southern France, to whom great credit must be given for having rendered many valuable classics in Hebrew. Had it not been for their Hebrew translations many of these precious writings, among which is the "More Nebuchim," or "The Guide for the Perplexed," by Maimonides, may have been lost to future generations. "The Book of Beliefs and Opinions" is the first systematic attempt at a Jewish religious philosophy. It is still his most popular work, and is read extensively by Hebrew scholars.

It is, perhaps, relevant to compare Saadia to his compatriot Philo-Judaeus, of Alexandria. Philo performed his creative work during the first century C.E. Influenced by the current Hellenistic philosophy of his time, and being a faithful Jew, he attempted to create a synthesis between Hellenistic reasoning and Hebrew tradition. Saadia absorbed the learning of the Islamic world of his period and applied its accumulated wisdom and methodology to his Jewish outlook on life.

Saadia, however, was more deeply imbued with the spirit of traditional Judaism, and he thus differs from his fellow countryman. Philo is almost forgotten by the Jewish world. Saadia

still lives among us, for he paved the way for Jewish thought in the philosophic manner. He was the forerunner of the most brilliant period in mediaeval Judaism, the golden era of Spain, the precursor of Ibn Gabirol, Judah Halevi, Ibn Ezra and Maimonides. Honest and upright, devoted to his form of Jewish faith, in defense of which he undertook many a fierce struggle, he is to be considered as a brilliant light, a beacon in the darkness of Jewish experience.

THE NEWS OF THE MONTH

Continued from page 13

A new abridged prayer book for Jews in the armed forces of the United States has been published. This book, printed in English and Hebrew, supplants the one which has been in use since the first World War. A copy of the prayer book is given to each Jewish service man by the National Jewish Welfare Board as part of its Army and Navy Service Program. The first edition of this work has 142 pages of text compared with 85 pages in the former book. The volume was prepared by Dr. David de Sola Pool, Chairman of the Committee on Religious Activities of the Jewish National Welfare Board, Dr. Solomon B. Freehof and Dr. Eugene Kohn.

• • •

Dr. Nelson Glueck, noted scholar and archaeologist, has been appointed Executive Director of the Union of American-Hebrew Congregations, which is representative of reform Judaism in this country. Dr. Glueck succeeds the late Dr. Edward Israel, who died on the day he assumed the duties of that office.

• • •

A new service center for soldiers and sailors has been opened in the community house of Temple Emanuel by the Greater New York Army and Navy Committee of the Jewish Welfare Board. The center is equipped to offer a full program of recreational cultural and canteen services. Home hospitality will be made available through 15 civic and religious organizations cooperating with the committee.

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The Brooklyn Jewish Center Review

Light in the Midst of Darkness

IN the Biblical account of the plague of darkness which came upon the land of Egypt, we read these striking words: "But to all the children of Israel there was light in their dwellings." Here we find the secret of the Jew's survival in a land of bondage and cruelty, where darkness ruled supreme. In the midst of this enveloping gloom, the Jew beheld only light, the light of faith and hope, of triumph and victory. No black night could eradicate the light of a high morale that filled his heart and mind.

What a meaningful message this tale has for us today. A thick darkness has come upon all the world. Whether or not the forces fighting this plague will succeed will depend in large measure upon whether or not there will be light in our hearts and in our homes—the light of optimism and confidence, the light of trust and faith in the invincibility of the ideals for which America and all the United Nations have gone to war.

The supreme function of our Brooklyn Jewish Center, as of all truly religious institutions of all faiths, must be to keep these lights burning brightly. There must be no blackout of the morale of the American people. The darkness brought by the forces of savage hate is all about us. But as long as we shall be able to say as was said of the Israelites, "But to all freedom loving people there is light in their dwellings," we may be confident that humanity will celebrate a new Passover, marking the redemption of an enslaved world from the cruel bondage of the modern Pharaohs.

—ISRAEL H. LEVINTHAL

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BROOKLYN JEWISH CENTER REVIEW

Vol. XXIII

MARCH, 1942 — NISAN, 5702

No. 30

WHO IS AGAINST THE JEWISH ARMY?

SOME days ago there appeared in a widely circulated newspaper a statement issued by a group of American rabbis in which they opposed the formation of a Jewish army in Palestine. These rabbis, although joining among themselves in their own group for this purpose, did not speak in the name of any organized body of American Jewry. Their pronouncement is disturbing because of both its content and the spirit animating it.

In substance these men urge that no Jewish army be formed in Palestine, (1) because of the harm which such a project would do in Palestine to the relations between the Jews and the Arabs and (2) because, as they put it, American Jewry is sharply divided on the subject. Their statement in no way touches upon either the practical necessity for such an army in the strategy of the war, or upon the essential importance of such an army to Jews in and out of Palestine.

One of the most curious phenomena of Jewish life over the ages, and one which has had sharply accentuated examples in the period of Western liberation of the Jews, is the inferiority complex which afflicts those sections of Jews in the *Galuth* who by reason of wealth and position would seem to be the last ones who ought to feel such inferiority. We refer to those in the Jewish community who have securely established themselves, who frequently have political power, who enjoy financial security, and who, in at least all of the outward forms, are at one with their non-Jewish neighbors.

It must be (of course the subject can only be touched upon and not discussed) that these men seek to take on a protective coloration in order further to secure the rights and privileges which they have won, and for this reason are always at great pains to repudiate those things in Jewish life which would otherwise stress their identification with the Jewish people. We have the feeling that back of any

arguments which are advanced against the formation of a Jewish army lies this attempt at self-segregation. It is a form of self-hypnosis which not all of the developments of Hitlerism over a decade have succeeded in eradicating.

Who in America, for instance, are the proponents of a Jewish army in Palestine? In great numbers, of course, (and obviously a matter to be expected) these proponents are Jews and principally Zionists. In importance, however, the non-Jews who favor the army far exceed their Jewish collaborators. Thus, there is in the Congress of the United States a resolution introduced by Congressman Somers of Brooklyn calling upon the State Department to intercede with the British Government in order to effectuate the formation of a Jewish army in Palestine. This resolution has the support of a large number of Representatives and Senators in Congress and of Christian ministers, educators and business men throughout the country. It has been commented upon favorably in the pulpits of Christian churches and has been supported in print on numbers of occasions by Christian editors. Nowhere has the writer seen a public pronouncement against it except by these Jewish rabbis. History sometimes has an unpleasant way of repeating itself unpleasantly, just as it does in this instance. One of the "protest" rabbis twenty odd years ago appeared before the Senate Foreign Relations Committee and argued against the ratification of the San Remo Treaty, which in turn embodied the Balfour Declaration for the creation of a Jewish National Homeland. Of this man, it can be truthfully said that his consistency over a period of one quarter of a century completely vitiates any claim to sound judgment and reliability in his present attitude with respect to the army.

The statement that American Jewry is divided on the subject of the army

is at best a bit of wishful thinking on the part of the rabbis. The Central Conference of American Rabbis (Reformed), the Rabbinical Assembly (Conservative) and the Rabbinical Council of America (Orthodox) have all endorsed the project. The lay leaders of Jewish life who have spoken or written on the subject are almost unanimous in its favor. It remains for this small group of rabbis, in essence speaking only for themselves, to assume and assert a representative authority which in fact they do not possess.

This is more than bad logic, and it is a greater evil than mere pomposity. It is, in fact, a bitter treason to the interests of the Jewish people and a disservice which should disqualify these men from future leadership.

That the army is a strategic necessity as a military matter is incontrovertible. Palestine to the east of the Suez Canal is of equal importance with North Africa to the west. It guards one of the chief nerve centers of the entire empire, and one of the few remaining vital trade routes for the supply of China and Russia. It stands as a sentinel at the gates of the Iraq oil fields. It bars possible invasion starting from Greece into the Near East. It must be defended. Certainly no one would fight with greater loyalty in its defense than would the Jews who have with such hardihood and sacrifice reclaimed its soil from the wastage of a thousand years of neglect. To the straw arguments that the Arabs too would fight there is the effective answer of recent history and the experience of the British in the Iraq revolt. Britain, which could not spare sufficient troops to defend Singapore, Hong Kong, and Java, will not have more men for the protection of Palestine. A half million Jews of the Yishub, together with the loyal Arabs, are entitled to a chance to protect themselves by more than words of the Colonial Office.

And there is one last reason why there must be—and soon—a Jewish

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JUST BETWEEN OURSELVES—

“בנינו רבין עדיין”

An Intimate Chat Between Rabbi and Reader

DR. James G. McDonald, the former League of Nations High Commissioner for the Settlement of Refugees, is one of the most thoughtful and brilliant leaders in American life. He was for several years the President of the Brooklyn Institute of Arts and Science, an office which he held with great success and from which he resigned just a few months ago.

During the time he lived in Brooklyn, he had an excellent opportunity to study every phase of our communal life. About two weeks ago there appeared in the *Brooklyn Daily Eagle* an article by him in which he gave a penetrating diagnosis of what ails this Borough.

It is an article which every one, Christian and Jew, who has the welfare of the Brooklyn community at heart, should read. To sum up his impressions, he finds the real weakness of the community in what he aptly characterizes as “inherited leadership.” He finds that we suffer here from an antiquated leadership, one that served well a generation ago, but which bars new energy and new ideas.

Dr. McDonald must have felt keenly about this, otherwise he would not have expressed himself so emphatically and so publicly. I, personally, am of course not as well acquainted as is Dr. McDonald with the facts as they pertain to the organizations and causes outside of the Jewish scene. But as a Brooklynite having the welfare of the entire Borough at heart, I believe that these words of our distinguished fellow-citizen should be taken to heart by all of us.

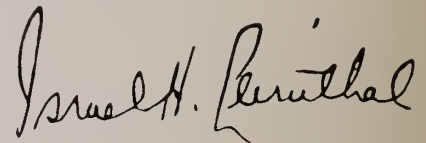
It is interesting at this point to study the classic Jewish views on this very theme. In the Jewish tradition, great respect and reverence is always paid to the *Zekenim*, the elders, those who have spent their years in community leadership. When Moses and Aaron first appeared in Egypt on their historic mission of emancipation, they directed their message first to the *Zekenim*, to the old leaders, who undoubtedly served their fellow Jew-

ish slaves for many years. “God Himself,” according to one Rabbi, “pays honor to the elders.” “Israel could not exist,” says another Rabbi, “except for the service of the elders in leadership.” The Jewish mind could never conceive the discarding of “the elders,” who have served their community for many years, even though now, in their old age, they can no longer guide as effectively as they did in years gone by. The Sages, in symbolic words, tell us that when Moses brought down the new tablets of the Law to replace the tablets which he had broken when he found his people rebelling against God, he placed the broken fragments in the Holy Ark at the side of the new, freshly carved tablets. Here is the Jewish attitude towards old leadership. When, broken in service, new leadership is necessary, but the old is not to be cast aside. They still have something to offer out of the richness of their experience. New leadership must be encouraged and must be produced, to work with and at the side of the *Zekenim*, the older men in service.

I believe that in the Brooklyn Jewish communal life we are beginning to see this very transformation. There has been, it must be admitted, for many years somewhat of an “inherited leadership” in many of our community-wide movements. Today, however, we, happily, do witness the appearance of new leadership, younger men who, through service alone, are winning their place in the direction of Jewish communal life. The older men must, and undoubtedly will, welcome such a change. The younger leaders must, and undoubtedly will, know how to benefit from the advice and helpful guidance which the older leaders can give out of the richness of their experience.

In our own Brooklyn Jewish Center, I believe that the remarkable success which our institution has achieved may be attributed, in large measure, to the fact that we never cultivated what Dr. McDonald called “inherited leadership.” In the twenty-three years of our institution’s exis-

tence three presidents have served. Our Board of Trustees has always sought new strength, and has promoted to its body those younger and newer men who have proven by their devotion and labor that they have something worth while to contribute towards the success of our Center. Our Board of Governors has done likewise. We never, however, discarded the older leaders, those who served from the very first day in the life of our institution. There was and is this happy synthesis—the reverence that we pay to our *Zekenim*, and the hopefulness that we place in our younger leaders-to-be. *Zekenim Im Ne'arim*, “the old leaders together with the youthful leaders.”—that has been and is today our motto, and that should be the guiding motto in all communal life.



NEW LECTURE SERIES ON WAR AND THE FAMILY

THE annual series of lectures on Marriage and the Family, under the auspices of the Forum Committee of the Center, will begin on Monday evening, April 13th and will continue on the following Monday evenings, to and including May 4th. The general theme of the four lectures will be “War Programs — Their Effect Upon Marriage and the Family.”

The opening lecture on April 13th will be delivered by Dr. Sidney E. Goldstein, rabbi of the Free Synagogue and chairman of the Institute on Marriage and the Family. The subject of Dr. Goldstein’s address will be announced later.

Dr. Bernhardt S. Gottlieb will be the speaker on April 20th. The subject of his address will be “Marriage and the Family in War Time.”

On April 27th Mitchell Salem Fisher Esq., will deliver an address on “Marriage and Divorce—The Legal Aspects.”

The address at the concluding lecture of the series on Monday evening, May 4th, will be delivered by Rabbi Hyman J. Schachtel. He will discuss “Intermarriage.”

Admission to the entire series of lectures will be free to members of the Center, as well as non-members.

FROM the moment Hitler's infernal war machines swept across Poland in September, 1939, and the apostles of his Nazi gospel, abandoning pretense and discarding masks, came forth to preach it everywhere and to apply and enforce it in the major part of Europe, the Jewish question as an international problem, demanding international solution, became more pronounced from day to day for all who cared to watch and think.

The fact that many important anti-Nazi statesmen pretend not to see the problem in this light or avoid referring to it at present, adds to the complexities and difficulties besetting its solution, but does not alter its nature and scope. This attitude of statesmen makes it imperative to study, analyze, and clarify the problem in all its ramifications and indicate the methods and avenues for solving it in a manner that would make the offered solution challenge-proof when the time to submit it arrives.

The belief entertained by some Jews and non-Jews that the shining generalities of the Atlantic Charter proclaimed by the two great leaders of the two great English speaking nations will heal all the world's maladies and automatically the ailments of Israel, prove how little these people understand how immeasurably difficult it is to elaborate generalities into a comprehensive plan and translate the plan into smoothly working realities. The lack of such understanding only intensifies the need of an expert diagnosis of the Jewish case and of a prescription which would fit it into the general remedies offered by the Atlantic Charter and whatever modifications time may introduce into it.

The American Jewish Congress, in cooperation with the World Jewish Congress, acting upon an idea advanced by Dr. Jacob Robinson, decided in 1940 to establish a research institute composed of experts qualified to examine and diagnose the Jewish case from every conceivable angle, and to offer an authoritative prescription. This prescription should be the scientific basis for the program to be formulated by Jewish leadership for submission to the Peace Conference, a program purporting to heal—not merely to bandage—the wounds of the Jewish people; and to be able to withstand the severest test of those who will guide the post-war destinies of the world. As a result of the de-

cision, the Institute of Jewish Affairs came into being on February 1, 1941, under the auspices of the American Jewish Congress in cooperation with the World Jewish Congress.

It will be of interest to look into the program of the Institute to see what it has accomplished to date, who operates it, and how important a role its findings are likely to play in "winning the peace" for the millions of Jews who, after the war, will seek salvation in the restoration of equal rights and opportunities, in migration and emancipation.

In the first part of its official program published last year, the Institute of Jewish Affairs has this to say about its aims and plans:

"The purpose of the Institute is to conduct a thorough investigation of Jewish life during the past 25 years, with the view of establishing the facts of the present situation, determining its direct and indirect causes, and suggesting lines on which Jewish rights may be claimed in a post-war settlement . . ." The introduction modestly continues, "The Institute is not a political body. It is a group of scholars, and represents an attempt to mobilize the intellectual resources of the Jewish people to attack the gigantic problem which confronts it. Founded as the result of proposals advanced by Dr. Jacob Robinson in 1939, the Institute is an expression of the belief that a dispassionate and scientific inquiry into recent events and their background is the indisputable basis for any formulation of Jewish policy."

Having thus defined its aims, the introduction proceeds to sketch in broad terms the salient issues in the Institute's program. They include an accurate study of the situation of the Jews in Nazi-dominated lands, the causes of their plight, and the suggested remedies. Honest solutions tend in one direction—rehabilitation which has two sides, "one static and the other dynamic." The static rehabilitation applies to those who will choose

What the Jewish Institute Is Doing To Obtain Post-War Justice for the Jew

Preparing The Jewish Case For The Peace Conference

By ELIAS GINSBURG

to remain where the end of the war will find them or to return to the places of their origin. This will entail the evolvement of adequate legal and political safeguards, the restoration of opportunities, and, or, the creation of new ones and the study of available resources. The dynamic rehabilitation "will apply to those millions of refugees for whom new homes will have to be found." This necessitates an examination of "immigration possibilities," the determination of "suitable places for settlement," the extent to which such places are actually open to immigrants, and the financial side of proposed schemes. In this connection, it is important to note that "the Institute will take it for granted that the development of the national home in Palestine is the primary solution of the problem of Jewish immigration." It goes without saying that the study of the "Jewish scene," with a view to discovering a lasting solution of the problems it presents, makes it imperative also to review "the wider world scene, as it has affected the Jews." This resolves itself into an examination of "the recent disappearance of the standard organs of State power, the dissolution of elected Parliaments, the subjection of public opinion to the State machine, the predominance of planned economy, the decline of international law, the tacit annulment of minority agreements, the eclipse of the League of Nations, and the transformation of anti-Semitism into an official doctrine and policy of the State."

The aforementioned does not complete the broad program of the Institute but indicates sufficiently the scope of its task. Because of its magnitude the program naturally is dealt with in stages, and that which, for obvious reasons, appears to be of immediate urgency, namely, the European scenes, receives precedence. The Institute operates through four de-

partments—Political Science and Law, Statistics and Economics, Migration and Colonization, and Post-War Reconstruction. The program of each department comprises (a) documentation and (b) special surveys. The findings of these departments will be released in special series. For popular consumption, pamphlets and periodicals, papers as well as maps and charts, are published.

To date, four numbers of *Jewish Affairs*, a periodical published by the Institute, have been issued, and others are in preparation. The papers published are: "Under Soviet Rule," "Jews in the French Empire," "The Problem of a Jewish Army," and "Projects for Jewish Mass Colonization." They contain much valuable information on the given themes, are written in clear, succinct language, and should prove helpful sources of reference to those seeking brief and handy compilations. A comprehensive study on Jews in Nazi Europe was submitted by the Institute to the Inter-American Jewish Conference, held in Baltimore, Maryland, in November 1941, and subsequently published.

The documentation and further studies and surveys of the Institute will include the following subjects: Aliens, Anti-Jewish Measures, Recent Aspects of Anti-Semitism, Autonomy, Colonization, Exchanges of Population, Migration, Minorities, Internationalism, Nationality and Citizenship, Plebiscites, Race Hatred, Refugees, Relief, Self-Determination, Small States, Territorial Questions in the First World War, War and Peace Aims, War and Post-War Changes.

The Institute is directed by Jacob Robinson, Doctor of Law, author of books in Lithuanian, German, Russian and Hebrew. Dr. Robinson was the leader of the minorities block in the Lithuanian Parliament (1923 - 1927) and Lithuanian Counsel, Permanent Court of International Justice, the Hague (1932). Dr. Robinson is one of the great experts on Minorities Affairs.

The Institute has three research fellows, Max Laserson, Jacob Lestchinsky, and Arich Tartakower, heading respectively the departments of Law and Political Science, Economics and Statistics, and Migration and Colonization. All of them are internationally known scholars and authors of outstanding works in their respective fields.

These four eminent men are assisted by a staff of other scholars. Every important European country is represented in the Institute by highly qualified men, and the execution of the colossal program of the Institute is in exceedingly competent hands.

While the men listed above are experts on European, Jewish and international problems, the American scene is not neglected. The staff of the Institute is in close consultation with an Advisory Board, headed by Professor Horace Kallen, of the Department of Philosophy and Psychology of the New School for Social Research, and Jerome Michael, Professor of Law at Columbia University. The Board at present consists of seventy-five men and women, a brilliant galaxy of Jewish and non-Jewish University professors, authors, editors and public leaders. Suffice it to mention such names as William Allen White, Louis Adamic, Professor William F. Albright, Mordecai Kaplan, Thomas Mann, John Dewey, Bertrand Russell and Sir Norman Angell, to understand the quality and standing of the persons gracing the membership list of the Board.

The composition of the Institute of Jewish Affairs and its Advisory Board, as well as the program it mapped out for itself, insures that the malady known as the Jewish problem, and the national and international ills from which it springs, will be competently diagnosed and an effective cure produced.

The questions that arise are: Will the findings of the Institute and suggested cure be accepted by Jewish leaders, now of divergent opinions, as a basis for a united formula to be submitted to the Peace Tribunal? And if so, will the Peace Tribunal accept and apply the formula? It is not the writing of a prescription that cures the patient but its application.

While it is impossible to answer the second question in the affirmative with any degree of certainty, it may be said without hesitation that a single formula backed by a united, determined leadership would greatly enhance the possibilities of its acceptance. Conversely, a multiplicity of formulae and a disunited leadership would most likely cause results as disastrous as those produced by the Evian Conference for refugees. At that conference, convened on the initiative of President Roosevelt some time before the outbreak of the war, eighteen opin-

ions were voiced by eighteen Jewish spokesmen, each claiming to represent Jewry.

However, there was no Institute of Jewish Affairs at the time, and no authoritative formula, arrived at by scholars after a painstaking and comprehensive study of the problems involved. Such a formula, it is reasonable to expect, will this time be there. Its existence alone will not unite Jewish leaders, nor induce the Peace Tribunal to lend a more attentive ear to any particular delegation. The force of the formula and the effectiveness of its sponsors will depend upon the democratic nature, numerical strength, awareness of purpose, and united determination of the organization which will stand behind the leaders sponsoring the formula.

Structurally and ideologically, such an organization is the American Jewish Congress, the organization which, in cooperation with the World Jewish Congress, had the foresight to create the Institute of Jewish Affairs.

The American Jewish Congress is both an organization of Jewish organizations—national, fraternal, benevolent, and religious—and simultaneously an organization of individual members. Its democratic framework and nominal membership fees enable the Jews of America to join its ranks without difficulty and to inject that strength into its body, which will give its leaders indisputable authority to speak in behalf of American Jewry; and which moreover, will make other leaders more amenable to the voice of the people, which demands unity of purpose and coordinated action for the salvation of Jewry.

YOUNG SAVANT PUBLISHES IMPORTANT WORK

THE Jewish Theological Seminary of America, which has recently published the first three volumes of Prof. Louis Ginzberg's monumental "Commentary on the Palestinian Talmud," is now to be congratulated on the appearance of a second book under its imprint, an important study of ancient Jewish literature by Prof. Saul Lieberman, entitled "Greek in Jewish Palestine." Prof. Lieberman, who is only thirty-nine, is a member of the faculty of the Rabbinical School of the Seminary. His work shows how ancient Jewish and ancient Greek thought interacted upon each other to the enrichment of both.

The Life of a Great Leader and Modern Prophet – Max Nordau

By B. NETANYAHN

The following is a condensation, especially prepared for the Review, of a biography of Max Nordau, which is included in the collection of Nordau's addresses recently published by the Scopus Press under the title, "Max Nordau to His People."

THE adversities of life hammered on Max Nordau's being from the very beginning. He was born into a very poor family of Budapest which could give him nothing but fine hereditary qualities and understanding. His mother, an unusually clever and courageous woman of Russian stock, bequeathed him the unshakable optimism of her strong nature. His father was a teacher, deeply respected as a Hebrew grammarian and scholar. Although he numbered among his pupils children of well-known personalities, as well as boys who themselves became noted, he was so poor at the time of Nordau's birth that he was obliged to leave his confined wife in order to earn a few pennies. "He left beside her bed," as it was told in a family chronicle, "a piece of bread and a jug of water," and when he came back, depressed and exhausted after a vain search for work, he was comforted when he found his newly born son lying beside his mother in tender peacefulness. This was his fifth child, and he could not see any difficulty in his sharing with another mouth the piece of bread which he, the father, could afford from time to time.

The pedagogue himself, when hungry, found consolation in writing Hebrew poems, dramas, or essays on Judaism. Some of these essays were published, but his poetry, in which he gave vent to his emotions and longing for beauty, never saw the light. Nobody took notice of his poetical works, nor paid serious attention to his other writings. He was sure, however, that a day would come when he would find a reader both worthy and appreciative.

The careworn dreamer was right. He eventually found a worthy reader who sincerely admired him throughout his life. When his little Simon

(Nordau's original name), was twelve years old, he accidentally found those manuscripts in the drawer. He read them with such great enthusiasm that from that day on he used to consider his father "the greatest writer who ever lived." Although Max Nordau in later years modified his evaluation of his father's writings, he never ceased to consider him "a genius whose greatness was not acknowledged." The writings of the pedagogue had a fruitful influence on the boy. After reading them, the twelve-year-old came to a decision which remained with him throughout his life. He determined to be a writer.

This decision counteracted all the hardships that confronted him. For was it not one of life's greatest ordeals that he had to go to school wearing a coat twice his size, bought as a bargain from an old clothes vendor; or a pair of shoes which were not mates and, moreover, were both right or left footed; or a hat which kept falling down his face? Were not the peals of laughter which those clothes provoked among his friends the blows that made the deepest impression on him? Did they not hurt and greatly depress him? Hurt? Yes, of course. Depress? Not at all. Whenever he heard laughter behind him he would turn on his tormentors and fight against odds.

When he decided to be a writer, he took his task seriously. One day, at the age of fourteen, he found himself bold enough to send one of his sketches to a newspaper.

He was not disappointed—his work



Portrait of Nordau painted by his daughter, Maxa, who is now in this country

was published. From that time on his name was often found in the local press of his home town.

Two years later, when he was only sixteen, and a pupil at the Gymnasium, he was already a much-admired critic and reviewer. His writings provided him not only with spiritual but also with material comfort. From then on, his pen supported his family, enabled him to continue his studies and to be graduated from various universities, and finally, to become independent. It was, indeed, in his profession as a writer that his character was most severely tested and proven. Although knowing that his whole future and even his immediate existence depended on his writings, he never yielded to, or even flattered any public fashion or ideas of which he did not inwardly approve. If freedom of individuals, of nationalities and of humanity as a whole was the leading motive of his writings up to his dying day, it was chiefly because his soul was never affected by any sign of moral servility or obsequiousness. Although everything he could possess depended on public taste, he never catered to it. He obstinately retained his independence.

Nevertheless, his path led him upward quickly. It was, after all, the age of "liberalism in revolt," and bold, free spirits were accepted. At eighteen, he was a steady contributor of the *Pester Lloyd*, the largest paper in Hungary of the time. In that year too he entered the university, and another magic world was opened to him. It was the world of natural science and medicine, which never ceased to

fascinate him. So strong was the lure of science, that several times in his life he sought to forsake literature altogether and dedicate himself exclusively to medicine. As he could part neither with science nor with literature, his mind combined both of them in one vigorous attempt to bring poetry to science, and science to poetry.

His scientific books have the charm of attractive novels, his novels the clear-mindedness and analytical penetration of science. Moreover, in the unification of science and poetry he later saw one of the conditions of human happiness, an idea which appeared as the main theme of some of his books.

In 1863 he was sent by the *Pester Lloyd* to Vienna as its special correspondent for the World Exposition, which took place then. It was his first journey into the "great unknown world." His journalistic success as foreign correspondent carried him from Vienna to Berlin, Copenhagen, Stockholm, Paris, London and Madrid, and thence to the other side of Europe—Moscow. When the lad of twenty-two was sent for the first time to Vienna, the world appeared to him much more pleasant and far less corrupt than it actually was. The years of wandering, however, destroyed many of his illusions and deepened his critical faculty. Twice he left Budapest for those long cross-continental journeys, the result of which were two brilliant books, "From the Kremlin to the Alhambra," and "Truths from the Land of Millions."

These books gave him great publicity. But what was publicity to him? He returned to Budapest determined to stay there and satisfy himself with humble medical work. Did he feel that he had said all he had to say, or was he in possession of a great idea he felt powerless to express? There were, indeed, moments of hesitation, of disbelief in himself, of self-examination, characteristic of young sincere talents not yet sure of their own particular truth. The atmosphere of the great capitals of Europe, filled with conflicting ideas, with the miseries of the present and projects for the future, attracted him intensely. He knew that his place was there, and yet he stayed in Budapest. An extraordinary man, Herman Vameri, an oriental scholar and an international diplomat who later played an import-

ant part in Herzl's diplomatic activities, was attracted by the astonishing abilities of the young man as well as by his strong personality. He was certain that Nordau was destined to greatness. He saved him from those moments of uncertainty, and furnished him with the final impetus for decisive action.

In 1879, Nordau left Budapest forever.

He went to Paris.

* * *

In the year 1881 the entire German press announced the appearance of Nordau's new book "Paris in the Days of the Third Republic." It was a sensational document, revealing appalling traits and events of corrupt Parisian life. The Germans were delighted, the French furious. The book struck a moral blow stronger than any the French had received since the humiliating Battle of Sedan. This was not, however, Nordau's object. He was thoroughly misunderstood both by triumphant Germans and beaten French.

Paris was for him only an example. He was sure that it was "the same in all countries, although its symptoms were characterized by various local names in different places, such as Nihilism, Fenianism, Socialism, Anti-Semitism." He came to the conclusion that all those movements, expressing deep satisfaction with the existing order of things, stemmed from the same root—"the perpetual conflict between the existing conditions of the world and our secret convictions." Having reached this conclusion, he next wrote the "Conventional Lies of our Civilization."

Truly, the book was a trumpet of revolution. Edition after edition was disposed of. During the first twenty-five years after its appearance fifty-nine editions were sold out, and until the beginning of the last war—seventy-one. It was quickly translated into English, French, Italian, Swedish, Danish, Dutch, Spanish, Greek, Czech, Turkish, Hungarian, Russian, Japanese, and Chinese. The trumpet resounded all over the globe. The impression was tremendous. Several governments took steps against it. In Russia the book was banned. In Austria it was forbidden and publicly burned. The Pope denounced it most fervently.

The author of "Conventional Lies," who continued to fight against the perverted phenomena of the age in a

series of books, the most important of which were "Paradoxes" and "The Malady of the Century," began to realize the difficulty of his struggle. He had taken it upon himself to check the tide of the ocean. Was it possible? Whether possible or not, he deemed it his duty. Fearlessly he prepared himself for the greatest combat of his life. Instead of attacking institutions, opinions, general phenomena, he decided now to bear down upon living individuals, the idols of the age, the Sophists. He knew that it was a most dangerous task, that their multitudinous adherents and admirers would turn against him with the ferocity of wild beasts. Nevertheless, he concentrated on it for a long time, intending to attack them suddenly with all the crushing power of a giant. So appeared his "Degeneration."

This, too, was a cruel book, cruel chiefly to those who were publicly analysed, and, therefore, much more annoying and disturbing than any of Nordau's other books. It was a fierce, ruthless attack which by the most drastic means sought to annihilate the influence exercised by the leading personages of the age. The attack was made because Nordau was sure of his unerring judgment, or, better, of his vision; because he was sure of the great danger to humanity that lay in the ideas of Nietzsche and Wagner and Tolstoy and all the rest. He could not be merciful. Too much was at stake.

Perhaps Nordau was wrong when he used the operating knife of the surgeon in the attempt to analyze the mental constitutions of several geniuses. No doubt he was wrong. The secrets of the soul, especially of a soul endowed with powerful talents, cannot be revealed so easily, surely not by means of its artistic expressions alone, nor through the general biography of the artist. But although the method may be criticized, the content and the aims are above all criticism.

The consolation of Nordau was surely not the judgment of posterity, but his own judgment—his firm conviction that he was fulfilling his duty as champion of the truth. He acted not for the sake of the judgment of posterity, but for the sake of the salvation of posterity. The theories spurned by him in "Degeneration" were in his eyes like black clouds hovering in the distance, and he would probably not have considered them so dangerous had he not felt the pres-

ence of a strong wind which might carry them across the skies until the whole civilized world would be covered with darkness. That strong wind was the Idea of Nationalism.

That Nationalism is a legitimate manifestation of human nature was always admitted by Nordau. Though he criticized most of the institutions and theories of his time, he never said a word against the basic validity of the national idea. Among all the "conventional lies" he found in humanity, one thing was for him an unshakable truth. It was Nationalism. Those who tried to prove that Nationalism was an invention of modern politics, conceived by Napoleon III, for example, in order to create internal dissension in foreign countries, were for Nordau "incurable imbeciles." "National consciousness," he says in his "Paradoxes," published in 1883, "is a phenomenon that occurs necessarily and as a matter of course when the development of the individual, as also of the race, has reached a certain point." Nothing, in his eyes, was so deeply rooted in human nature as the idea of Nationalism; nothing so elevated. The state is the end of human nature, said Aristotle. Not the state, but the national state, corrected the promulgators of nationalism in the 19th century. Max Nordau could surely be counted among them.

"I would prefer to believe," says Nordau, "that the organic evolution of human beings will bring them some day to a point where . . . the molecular motion of the brain will be imparted directly to other brains by a kind of radiation or continuous transmission. I ascribe about the same degree of probability to this imaginary onward evolution from the national state into the independent community."

In the early eighties, when Nordau wrote the above words, revolutionary nationalism was still disturbing the peace of Europe. There still were the Irish, the Czechs, the Poles and other races that fought for self-determination. But was not Greece independent? Was not Italy liberated? Had not Germany gained its unification? The main problems of European nationalism seemed to be solved. Read the speeches of Gladstone, the mouthpiece of liberalism, or the writings of Kautsky, the mouthpiece of Socialism; you will see that most of the troubles caused by nationalism are considered a matter of the past. Nordau was perhaps the only one of his time who clearly understood the dra-

ma of nationalism and could foretell its denouement.

It was, he felt, "impossible for Europe to escape much longer a mighty and violent rending asunder of the different nationalities." The inevitable result would be a terrific conflict, but the problem of nationality, he thought, had to and would be solved at any price. He knew it would not be a struggle of months or years, but that several generations would have to sacrifice their peace and happiness on its altar. Unequivocally, he announced the fate of Europe: "Dis-

tress and bloodshed, many crimes and deeds of violence; peoples will rage against each other, and whole races will be pitilessly crushed out of existence; tragedies of exalted heroism will be played along with the tragedies of human baseness; cowardly multitudes will allow themselves to be emasculated without resistance; armies of brave men will fall with glory in the combat." Only after paying this price will the objective be reached. And Nordau warned: "It is not probable that the twentieth century will end without having wit-

"NORDAU TO HIS PEOPLE"

"**M**AX Nordau to his People," published by the Scopus Publishing Company, is a small volume of 211 pages, of which one-third consists of an introduction by B. Netanyahu, and eleven addresses by Nordau, ten of which were delivered at the first ten Zionist Congresses, from 1897 to 1911, and the eleventh at the Albert Hall in London, on July 6th, 1920. (A condensation of the introduction appears elsewhere in the *Review*.) Originally it was published in Hebrew in Tel Aviv four years ago.

This is a truly valuable book. In it is contained the essence of Zionist thought expressed by one of its most distinguished leaders. From a historical point of view it is also important, for it describes the gradual progress of early Zionist activities.

The central theme of this collection of public utterances is the status of the Jew in the midst of a hostile world. One is carried away by the clearness of Nordau's thought and the vigor of his style. The sincerity of his faith in the Zionist cause is nowhere so well displayed as in the mordant satire with which he lashes out against the opponents of Zionism.

Nordau's criticism of the Jewish leadership of his time is vitriolic but just. In the Dreyfus case it was not the Jewish leaders who rose in indignation to defend one of their own but a group of non-Jews outraged by this flagrant miscarriage of justice, men like Emile Zola, Clemenceau, Anatole France and others. Where were the so-called Jewish leaders? They were afraid to assert themselves lest their super-patriotism be held in doubt. Jewish leaders were also attacked by Nordau because of their attitude toward their Roumanian brothers, then in the depth of misery and despair

Their attitude was either to completely ignore their unfortunate brethren, or to throw a few crumbs to the sufferers in order to satisfy their own conscience.

There is much in these speeches that have become out of date. Delivered as they were before World War I, there are many references to conditions now non-existent. Turkish hegemony over Palestine has long ceased to exist. The Russian Czarist regime has long been cast into the scrap-heap. But the conditions affecting the Jews as presented by Nordau prevail to an even greater extent at the present time. In his day there was an opportunity for the persecuted Jew of one land to emigrate and seek shelter elsewhere, or, if so minded, to find redemption for himself in baptism. Now we have become outcasts practically throughout continental Europe, pariahs for whom there is no haven of refuge.

Very touching, indeed, is Nordau's address before the Seventh Congress in 1904, his tribute to Theodore Herzl, who had died recently. In a comparatively short speech, Nordau outlines the career of Dr. Herzl and paints his true portrait, a great man in an assembly of pygmies. This address describes not only the greatness of Herzl but reflects the character of the speaker and his devotion to a cherished friend.

On the whole, it may be said, that this small collection of speeches is revealing. It acquaints us with a great orator, an eminent leader, and above all, with the greatest literary man directly associated with the Jewish National movement.

The introduction by Mr. Netanyahu is finely conceived and accomplished. It is analytical and informative to a high degree.

—ELIAS N. RABINOWITZ

nessed the conclusion of this great historical drama."

The twentieth century, as we see, is entirely immersed in this drama. We are still in the middle of it, and the struggle for the rights of nations, apparently ended forever by the last war, is now in its second and probably not its last round. But here we come to the main point. One should understand that the roots of the present war lie far beyond the limits of the national problem. They derive their vitality more from the ideas Nordau fought in "Degeneration" than from the sources of Nationalism, expounded in "Paradoxes." If the national idea, natural and healthy in itself, has been transformed into the abnormal this is due to its merging in the late nineteenth century, with ideas of the Ego, the Superman, Racial Superiority, and the like. In 1883, when Nordau wrote his "Paradoxes," he forecast the dangers of natural nationalism. Ten years later, when writing "Degeneration," he could see the perils of unnatural nationalism. The future dangers of normal nationalism, thwarted in its aim of self-determination, could be summed up in one word: war. The dangers of abnormal nationalism meant for him not only war, but the complete overturn of society, the return to the age of barbarism, to wild deserts long forsaken by the civilized human race.

Nationalism, was for him the only true element in modern European civilization, the one thing worth fighting for as well as the determining factor in the future of humanity. But what is Nationalism? Of course, he could not avoid thinking of its nature. He could find many answers to this question, which every serious thinker, since the French Revolution, and even before it, had endeavored to answer. He could think, like Locke, that nationalism is determined by citizenship in a state, or like de Bonville, that it is a kind of modern religion, or like Rousseau, that it is the sentiment of a society with a common past and common aims, or like Buckle, that it is determined by the country and climate. None of these answers were accepted by him. Nationalism, he thought, is determined by something else: "Language is what determined the nationality. . . This alone is what decides a man's relationship to a people." Was he influenced by Fichte, who also thought

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PRELUDE TO PASSOVER

By B. KOVNER

(Translated from the Yiddish by
Joseph Kaye)

FRESHLY shaved, shoes shined, beard trimmed, spirits soaring I came home. It was the eve of Passover, and I was at peace with the world.

"Good *yontov!*" I greeted Yente. "A black, a miserable *yontov* for you," Yente responded promptly. "A curse on your head, on your hands, on your feet."

I was taken aback, but asked mildly: "What is wrong, Yente?"

"He asks what is wrong! He doesn't know, the thick lump! Here Pineh brings me agony, and he comes home and says 'Good *yontov!*' A fever in his bones!"

"Yente," I said, "tonight is the first seder. Couldn't you postpone your curses until after the holidays?"

"When I'll bury you and Pineh both I'll postpone my curses."

"Well," I sighed. "What has Pineh been up to?"

"First I want you to get hold of Pineh and break his ribs. Then I'll tell you what he did."

"Tell me first. He may be innocent, so why should I beat him?"

"Pineh should be made a cripple even if he didn't do anything. Pineh isn't human. He's a devil, a misfortune, a plague. Just like his father, may his life be short."

So I took down the strap and hauled in Pineh, who was in the next room. Feivel and Isaac were there also, and I told them to hold Pineh's arms while I punished him. Pineh is pretty husky. Feivel and Isaac immediately bolted, saying they didn't want Pineh to settle with them later. I gripped Pineh and tried to spread him over my knee. He struggled wildly, but I found the strength to get him into position and raised the strap. Just then Yente shrieked:

"Mendel! Leave the boy alone. What have you got against him? You want to spend money on doctors? You need medicines in the house? Let go of him. For each little thing he wants to beat him! Do you think Pineh is made of iron? *You* should be crushed and beaten, please God!"

I let Pineh slip out of my hands. So

Yente yelled: "Mendel, you ox! Mendel, you donkey! Why do you let him go? Why don't you let him have it so that he will remember what it means to be a devil? Show him that you're a father, an ache to your bones!"

I was puzzled. Should I maim Pineh or let him go?

The door opened and the landlord of the second house near the corner came in. He was a tall Jew, with a short clipped beard.

"Good *yontov*, Reb Mendel," he said. "I'm glad you're in. I want to tell you what that son of yours, Pineh, the bommer, did today."

"What did he do?" I asked, anxious to discover the crime at last.

"Last summer," said the landlord, "I bought fifteen dollars' worth of grapes. I used all the grapes for Passover wine, and kept the wine in a barrel in the cellar. Today Pineh found the barrel and opened the faucet. All the wine ran out, to the last drop."

"Is that true?" I asked Pineh.

"Yes," Pineh replied frankly.

"Why did you do it?"

"I didn't mean any harm," said Pineh amiably. "I just wanted to see how much wine there was in the barrel."

The landlord exploded. "How can a father have such a bandit for a son? Such a bommer? It's a shame to the community! A regular shame!"

Yente decided she had been silent too long.

"Don't yell, don't yell!" she shrieked. "You aren't doing anyone any favors! If one has wine one keeps it in the house, not in the cellar. You have eight rooms—eight pimples you should have on your gullet!"

The landlord glared at Yente, and could find nothing strong enough to say. He spat heavily on the floor instead and stamped out. Yente ran to the door and called after him: "Don't forget to break a leg on the stairs!" And in case he didn't hear, she followed this up with: "Next *pesach* I hope to find grass growing over you!"

As you see, our Passover was a lively one. Yente is always an exciting person to live with.

A JEWISH MYSTIC PASSES

By HAROLD BERMAN

HIS was a rare personality even in exotic, multi-colored and multi-typed Palestine, where East and West meet and clasp hands, where the opposites of the varying cultures and races somehow blend in their dissonant harmony. He was a Yemenite Jew with an East European handle to his name, which indicated the affection of his neighbors and the esteem in which he was held by them. "*Reb Zodekel*," this Yemenite was called, and this strictly East European diminutive was purely a sign of affection. It perhaps aptly described his small body shrivelled by prayer and fasting.

Reb Zodekel had come out of distant Yemen, out of that mysterious Arabian land beyond the Great Desert and the Red Sea that was ruled over by an autocratic Imam, or Priest-King, and had undergone untold hardships in reaching his destination, the Holy Land of his fathers. He had been speedily adopted by the Ashkenazic community of Jerusalem, where he grew to manhood, lived his strange, visionary life, and finally died.

This man was a mystic, a mystic in every fibre of his body. He was one of those rare beings who dream while planted squarely on their feet, and are to all appearances wide awake; who see invisible wraiths floating in space, and dream-palaces hidden from their more prosaic fellow men.

Reb Zodekel was an undersized little man, with a body that was wafer-thin and bird-like. But he had a robust spirit and an imagination as boundless as the ocean. He harbored a vision, and this vision embraced the very elements of creation. He dreamt of the Messiah, no less, and of the Redemption, and of the re-discovery of the Lost Ten Tribes that were languishing somewhere beyond the mythical *Sambatyon* River, awaiting reunion with the rest of their people before the coming of the Messiah.

A weary and starved little orphan was Zadok when he arrived in Palestine after a long, parched and hungry wandering over the desert sands from his native Yemen, where the law of the land forced all Jewish orphans into the Mohammedan faith — a fate from which but a few intrepid spirits managed to escape. He belonged to that small and brave band of the elite. The pitiful and lonely refugee was

taken into an orphanage managed by Ashkenazic Jews. There he learned to speak their Yiddish tongue, to dress in European clothes, eat their foods, and generally to adopt the East European mode of life. He did all this, he maintained in later life, because it had been revealed to him in the sacred Kabbalah books that the long-awaited Messiah would come out of the seed of East European Jewry, and he was anxious to be counted among the favored clan.

But even a dried-up, ascetic dreamer like Reb Zodekel had to subsist materially, and so he became a tinkerer with tools, a sort of jack-of-all-trades, one who could fix a watch or clock, a rake, a mowing machine, a pot or a pan. His meagerly fed body fevered his imagination and nourished dreams that soon became stark reality, overcoming the drabness of the pots and pans, and the hole-in-the-wall workshop, and the poverty-stricken home in which he discoursed by the hour on his visions to whoever would listen to him.

After a while the wanderlust seized him. To dream idly of great things no longer sufficed. He must needs go out to find those Lost Ten Tribes, find them in their far-away home beyond the seas and the inaccessible desert.

He set out on his mission. For years he wandered on foot all over Burma and India, looking for traces of his Lost Brothers, and more than once did his heart jump for joy, and he was ready to cry out, "I have found them!" He felt sure that he had discovered traces of the Lost Ten Tribes among the black Jews of Bombay, the *Beni Israel*, or among the black Jews of Cochin-China, or among various strangers that he met on his wanderings. From each of his strange journeys Reb Zodekel came back loaded down with wonder-tales, until at last he believed implicitly that the "End of Days" was approaching.

Reb Zodekel's tales were so convincing, so filled with circumstantial details, that before he set out on his final journey, the rabbis of Jerusalem entrusted him with a letter stamped with the communal seal, addressed to the "Princes and Leaders of the Lost Ten Tribes." It apprised them of the sufferings and the persecutions of their

brothers in exile, and imploring them to come to their aid in their own "mailed might," hasten to annihilate their enemies and thus help to bring about the long-awaited Redemption. The rabbis sincerely believed both in the reality of the existence of the Lost Ten Tribes, in their might and glory, as well as in the ability of their emissary to find them and deliver their message to them.

This trip ended, as all others had done, in a fiasco. It happened to coincide with the outbreak of World War One. The usual tribal disturbances in certain parts of India were becoming more intense than ever, and the British Indian authorities became suspicious of the strange prowler, Reb Zodekel. They forced him to turn back before he had the chance to deliver the precious letter to the Princes of the Lost Ten Tribes and rally them in their might to come to the succor of their brethren in exile.

After that disastrous experience Reb Zodekel undertook no further missions to those far away lands, but still continued to hug his dream to his bosom to the end of his days, always hoping and always scanning the skies for favorable signs.

He scanned his maps and globes to discover some blank spot or obscure corner which might be the hidden habitat of the Lost Ten Tribes. That which the maps failed to reveal to him he hoped that fasting and prayer at the Wailing Wall would, and he practised both to the end of his days.

And then, suddenly and as if by a miracle, a new vision seemed revealed to him. Charles A. Lindbergh had flown across the Atlantic in a little over twenty-four hours. Well, why shouldn't some Jewish philanthropist provide gold enough to finance a searching trip by the great flier across the Himalayas, to scout around in the outlying fastnesses for traces of the Tribes, and thus hurry along the lingering steps of the Messiah and the Redemption of the world? It was so simple and so logical, as well as so easy a thing to do! But the Jewish money-bags were all hard-hearted; they were dull-witted and so self-absorbed; they were too poor in spirit to listen attentively to his simple ex-

Continued on page 23

THE PASSOVER GUEST

By SHOLOM ALEICHEM

Translated by Helena Frank

"I have a Passover guest for you, Reb Yoneh, such a guest as you never had since you became a householder."

"What sort is he?"

"A real Oriental citron!"

"What does that mean?"

"It means a 'silken Jew,' a personage of distinction. The only thing against him is—he doesn't speak our language."

"What does he speak, then?"

"Hebrew."

"Is he from Jerusalem?"

"I don't know where he comes from, but his words are full of a's."

Such was the conversation that took place between my father and the beadle, a day before Passover, and I was wild with curiosity to see the "guest" who didn't understand Yiddish, and who talked with a's. I had already noticed in the synagogue, a strange-looking individual, in a fur cap, and a Turkish robe striped blue, red, and yellow. We boys crowded round him on all sides, and stared, and then caught it hot from the beadle, who said children had no business "to creep into a stranger's face" like that. Prayers over, everyone greeted the stranger, and wished him a happy Passover, and he, with a sweet smile on his red cheeks set in a round grey beard, replied to each one, "Shalom! Shalom!" instead of our Sholom. This "Shalom! Shalom!" of his sent us boys into fits of laughter. The beadle grew very angry, and pursued us with slaps. We eluded him, and stole deviously back to the stranger, listened to his "Shalom! Shalom!" exploded with laughter, and escaped anew from the hands of the beadle.

I am puffed up with pride as I followed my father and his guest to our house, and feel how all my comrades envy me. They stand looking after us, and every now and then I turn my head, and put out my tongue at them. The walk home is silent. When we arrive, my father greets my mother with "a happy Passover!" and the guest nods his head so that his fur cap shakes. "Shalom! Shalom!" he says. I think of my comrades, and hide my head under the table, not to burst out laughing. But I shoot continual glances at the guest, and his appearance pleases me; I like this Turkish robe, striped yellow, red, and blue, his fresh, red cheeks set in a curly grey beard, his beautiful black eyes that look out so pleasantly from beneath his bushy eyebrows. And I

see that my father is pleased with him, too, that he is delighted with him. My mother looks at him as though he were something more than a man, and no one speaks to him but my father, who offers him the cushioned reclining-seat at table.

Mother is taken up with the preparations for the Passover meal, and Rikel the maid is helping her. It is only when the time comes for saying Kiddush that my father and the guest hold a Hebrew conversation. I am proud to find that I understand nearly every word of it. Here it is in full.

My father: "Nu?" (That means, "Won't you please say Kiddush?")

The guest: "Nu-nu!" (meaning, "Say it rather yourself!")

My father: "Nu-O?" ("Why not you?")

The guest: "O-nu?" ("Why should I?")

My father: "I-O!" ("You first!")

The guest: "O-ai!" ("You first!")

My father: "E-o-i!" ("I beg of you to say it!")

The guest: "Ai-o-e!" ("I beg of you!")

My father: "Ai-e-o-nu?" ("Why should you refuse?")

The guest: "Oi-o-e-nu-nu!" ("If you insist, then I must.")

And the guest took the cup of wine from my father's hand, and recited a Kiddush. But what a Kiddush! A Kiddush such as we had never heard before, and shall never hear again. First, the Hebrew—all a's. Secondly, the voice, which seemed to come, not out of his beard, but out of the striped Turkish robe. I thought of my comrades, how they would have laughed, what slaps would have rained down, had they been present at that Kiddush.

Being alone, I was able to contain myself. I asked my father the Four Questions, and we all recited the Haggadah together. And I was elated to think that such a guest was ours, and no one else's.

II

Our sage who wrote that one should not talk at meals (may he forgive me for saying so!) did not know Jewish life. When shall a Jew find time to talk, if not during a meal? Especially at Passover, when there is so much to say before the meal and

after it. Rikel the maid handed the water, we washed our hands, repeated the Benediction, mother helped us to fish, and my father turned up his sleeves, and started a long Hebrew talk with the guest. He began with the first question one Jew asks another:

"What is your name?"

To which the guest replied all in a's and all in one breath:

"Ayak Bakar Gashal Damas Hanoch Vassam Za'an Chafaf Tatzatz."

My father remained with his fork in the air, staring in amazement at the possessor of so long a name. I coughed and looked under the table, and my mother said, "Favele, you should be careful eating fish, or you might be choked with a bone," while she gazed at our guest with awe. She appeared overcome by his name, although unable to understand it. My father, who understood, thought it necessary to explain it to her.

"You see, Ayak Bakar, that is our Alef-Bes inverted. It is apparently their custom to name people after the alphabet."

"Alef-Bes! Alef-Bes!" repeated the guest with the sweet smile on his red cheeks, and his beautiful black eyes rested on us all, including Rikel the maid, in the most friendly fashion.

Having learnt his name, my father was anxious to know whence, from what land, he came. I understood this from the names of countries and towns which I caught, and from what my father translated for my mother, giving her a Yiddish version of nearly every phrase. And my mother was quite overcome by every single thing she heard, and Rikel the maid was overcome likewise. And no wonder! It is not every day that a person comes from perhaps two thousand miles away, from a land only to be reached across seven seas and a desert, the desert journey alone requiring forty days and nights. And when you get near to the land you have to climb a mountain of which the top reaches into the clouds, and this is covered with ice, and dreadful winds blow there, so that there is peril of death! But once the mountain is safely climbed, and the land is reached, one be-

holds a terestrail Eden. Spices, cloves, herbs, and every kind of fruit—apples, pears, and oranges, grapes, dates, and olives, nuts and quantities of figs. And the houses there are all built of deal, and roofed with silver, the furniture is gold (here the guest cast a look at our silver cups, spoons, forks, and knives), and brilliants, pearls, and diamonds bestrew the roads, and no one cares to take the trouble of picking them up, they are of no value there. (He was looking at my mother's diamond ear-rings, and at the pearls round her white neck.)

"You hear that?" my father asked her, with a happy face.

"I hear," she answered, and added: "Why don't they bring some over here? They could make money by it. Ask him that, Yoneh!"

My father did so and translated the answer for my mother's benefit:

"You see, when you arrive there, you may take what you like, but when you leave the country, you must leave everything in it behind, too, and if they shake out of you no matter what, they are done for."

"What do you mean?" questioned my mother, terrified.

"I mean, they either hang you on a tree, or they stone you with stones."

III

The more tales our guest told us, the more thrilling they became, and just as we were finishing the dumpings and taking another sip or two of wine, my father inquired to whom the country belonged. Was there a king there? And he was soon translating, with great delight, the following reply:

"The country belongs to the Jews who live there, and who are called Sefardim. And they have a king, also a Jew, and a very pious one, who wears a fur cap, and who is called Joseph ben Joseph. He is the high priest of the Sefardim, and drives out in a gilded carriage, drawn by six fiery horses. And when he enters the synagogue, the Levites meet him with songs."

"There are Levites who sing in your synagogue?" asked my father, wondering and the answer caused his face to shine with joy.

"What do you think?" he said to my mother. "Our guest tells me that in his country there is a temple, with priests and Levites and an organ."

"Well, and an altar?" questioned my mother, and my father told her:

"He says they have an altar, and sacrifices, he says, and golden vessels—everything just as we used to have it in Jerusalem."

And with these words my father sighs deeply, and my mother, as she looks at him sighs also, and I cannot understand the reason. Surely we should be proud and glad to think that we have such a land, ruled over by a Jewish kind and high priest, a land with Levites and an organ, with an altar and sacrifices—and bright, sweet thoughts enfold me, and carry me away as on wings to that happy Jewish land where the houses are of pine-wood and roofed with silver, where the furniture is gold, and diamonds and pearls lie scattered in the street. And I feel sure, were I really there, I should know what to do—I should know how to hide things—they would shake nothing out of me. I should certainly bring home a lovely present for my mother, diamond ear-rings and several pearl necklaces. I look at the one mother is wearing, at her ear-rings, and I feel a great desire to be in that country. And it occurs to me, that after Passover I will travel there with our guest, secretly, no one shall know. I will only speak of it to our guest, open my heart to him, tell him the whole truth, and beg him to take me there, if only for a little while. He will certainly do so, he is a very kind and approachable person, he looks at every one, even at Rikel the maid, in such a friendly, such a very friendly way!

So I think, and it seems to me, as I watch our guest, that he has read my thoughts, and that his beautiful black eyes say to me:

"Keep it dark, little friend, wait till after Passover, then we shall manage it!"

IV

I dreamt all night long. I dreamt of a desert, a temple, a high priest, and a tall mountain. I climb the mountain. Diamonds and pearls grow on the trees, and my comrades sit on the boughs, and shake the jewels down onto the ground, whole showers of them, and I stand and gather them, and stuff them into my pockets, and, strange to say, however many I stuff in, there is still room! I stuff and stuff, and still there is room! I put my hand into my pocket, and draw

out—not pearls and brilliants, but fruit of all kinds—apples, pears, oranges, olives, dates, nuts, and figs. This makes me very unhappy, and I toss from side to side. Then I dream of the temple. I hear the priests chant, and the Levites sing, and the organ play. I want to go inside and I cannot—Rikel the maid has hold of me, and will not let me go. I beg of her and scream and cry, and again I am very unhappy, and toss from side to side. I wake—and see my father and mother standing there, half dressed, both pale, my father hanging his head, and my mother wringing her hands, and with her soft eyes full of tears. I feel at once that something has gone very wrong, very wrong indeed, but my childish head is incapable of imagining the greatness of the disaster.

The fact is this: our guest from beyond the desert and the seven seas has disappeared, and a lot of things have disappeared with him: all the silver wine-cups, all the silver spoons, knives, and forks; all my mother's ornaments, all the money that happened to be in the house, and also Rikel the maid!

A pang goes through my heart. Not on account of the silver cups, the silver spoons, knives, and forks that have vanished; not on account of my mother's ornaments or of the money, still less on account of Rikel the maid, a good riddance! But because of the happy, happy land whose roads were strewn with brilliants, pearls, and diamonds; because of the temple with the priests, the Levites, and the organ; because of all the other beautiful things that have been taken from me, taken, taken, taken!

I turn my face to the wall, and cry quietly to myself.

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NEW BOOKS OF JEWISH INTEREST

"*The Vocabulary of Jewish Life*,"
by Rabbi Abraham Mayer Heller, He-
brew Publishing Co., New York.

Reviewed by DR. ISRAEL H. LEVINTHAL

SOMETIME ago, a number of Jewish educators conducted an interesting test among the students of Jewish schools in various cities. They asked the pupils to explain the meaning of certain Hebrew terms and expressions which formerly were part of the every-day speech of every Jew. They asked the meaning of such terms as *shul*, *challah*, *chazen*, *shamesh*, *havdolah*, *arbah kanfos*, and many similar words. The result was astounding. Only a very small percentage could define even a half of the questions asked.

Rabbi Abraham M. Heller, one of the very able Rabbis ministering in our Borough, has done a great service to the cause of Jewish education in gathering together all such words and expressions into one volume, which he appropriately calls, "*The Vocabulary of Jewish life*." There are 750 such words. They are not indiscriminately chosen. The author shows careful study and research, a fine sense of appreciation of the terms that were most meaningful and vital in Jewish life. He has sub-divided them under various categories, such as, "*The Jewish Home*," "*Marriage and the Family*," "*The Synagogue Service*," "*Theological Terms*," "*Ethical Principles and Practices*." He gives the Hebrew word and its English transliteration, and adds a brief but excellently worded definition of that term. In many cases, it is more than a definition—it is, in effect, a short essay on the significance of the word, and its role in Jewish life.

This is a book that will be useful for young and old. It can be used with great advantage in study groups for adolescents and adults, because it will give the student or the reader not only a knowledge of hundreds of Hebrew words, but also an intimate acquaintanceship with the institutions, the ideals, the folkways that made up Jewish life. One who will master these 750 terms will not become a Jewish scholar, but knowledge of them will save him from being a Jewish *Am HaAretz*.

"*Ke'savim U'megillos*," by Menachem Ribalow, Published by Ogen, New York.

Students and readers of Hebrew will be delighted with this collection of essays by the able editor of the *Hadoar*, Menachem Ribalow. The author is one of the finest Hebrew stylists of our day, and one of the keenest Hebrew literary critics and essayists. The volume is divided into several parts—essays on Bible themes (which contain beautifully written analyses of the *Megillot*, Song of Songs, Ruth, Lamentations and Ecclesiastes), critical studies of Hebrew poets, such as R. Judah HaLeir, Schneuer, Chernichovsky and Bialik, an account of the development of Hebrew poetry in America, which includes excellent reviews of the work of some of our leading Hebrew poets, and "*Studies of Personalities*," in which we find literary portraits of great men of ancient and modern times.

Readers of Hebrew will enjoy the many brilliant observations that are to be found in almost every chapter. It is a fascinating volume, holding the reader's attention from cover to cover, and should be on the "must" list of every one interested in Hebrew literature.

"*The Sabbath Book*," by Rabbi Samuel M. Segal. Behrman's Jewish Book House. New York.

There is no other institution that has played such an important role in Jewish life as the Sabbath. It is one of the Jew's great contributions to civilization. A vast literature has been inspired by the Sabbath. In Palestine there appeared some time ago a *Sefer Ha-Shabbat*, a Sabbath Book, which records all the references to the Sabbath in ancient and modern literature.

Rabbi Segal has attempted to give us in English a somewhat similar volume, recording the role the Sabbath has played in Jewish life. The book is divided into several parts. Book I gives the story of the Sabbath, and the laws of ritual and ceremonial of the day; Book II records the many Sabbath legends which have become current in Jewish life; Book III treats of the Sabbaths in Jewish Theology,

and the concluding section deals with the Sabbath "past and present."

There is much in this volume of a repetitious nature, and much has been left out that could and should have been included. The reasons given to explain the origin of a number of the customs and ceremonials need more study and research. The author, however, is to be congratulated for having made the first attempt to present in English an account of the customs, ceremonies, rituals and laws surrounding the Sabbath day. The book will be of benefit to those who want to acquire some knowledge of these rituals and customs, and of their influence in making the Sabbath the "Bride" and "Queen" so dear to the Jewish heart.

"*A Unique Heritage*," by Dr. Herman B. Sheffield. Bloch Publishing Co., New York.

This is a first novel by a physician. Dr. Sheffield took his characters from actual life. The story revolves around the recent painful experiences of the Jews in Germany, and traces these experiences in the lives of a family which emigrates to New York to enjoy the blessings of democracy. It is a story with a moral—and the moral is that assimilation cannot and will not solve the Jewish problem. Only in the development of their own unique spiritual heritage does the author see hope for the Jew.

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THE NEWS OF THE MONTH

By LESTER LYONS

AT a memorial meeting for the 768 Jewish refugees who perished in the sinking of the steamer "Struma," Senator Edwin C. Johnson of Colorado characterized the loss of these lives as "mass murder." All but one of the refugees on that ship lost their lives when the boat went to pieces in the Black Sea after having been denied admission to Palestine. Senator Johnson called for an end to "the policy of shutting the gates of Palestine to Jewish refugees, sending them back to the hell from which they have escaped or consigning them to a watery grave." He said that "if this war is won by the United Nations, if the evil forces are defeated and destroyed, and the Jewish people, the first victims, remain disinherited, dispossessed and homeless, then I say before God, we will have lost this war."

In a message to the meeting, Dr. Albert Einstein declared that the "Struma" disaster "transcends political considerations. It strikes at the heart of our civilization." He said that "The callous disregard of human life and suffering which sent the 'Struma' victims to their deaths is the symptom of a canker eating at our own vitals." He urged that there be "effective protest against a policy which fails to recognize the moral values which are at stake in this war." The memorial meeting was arranged by the Emergency Committee for Zionist Affairs.

That the struggle for Jewish rights must be fought on two fronts, namely, for equality and full rights for Jews in the countries in which they reside, and for a Jewish national homeland, is the thesis of Dr. Reinhold Niebuhr, professor at the Union Theological Seminary, in a series of two articles in *The Nation*. Dr. Niebuhr argues that since the most generous immigration laws in the countries in this hemisphere will not provide for the admittance of all the dispossessed European Jews after the war, the Jews require a homeland where they will be neither "tolerated" nor persecuted. He appeals to non-Jews as well as to Jews for support of the Zionist aspirations, declaring that expression of such aspirations is not in conflict with or prejudicial to the rights which the Jews have "painfully won in the democratic world." The Jews, he asserts, have

a right to a homeland where they will neither be patronized by "good" people nor be subjected to calumny by bad people.

The State Department has been requested by representatives of the American Emergency Committee for Zionist Affairs, the American Jewish Committee, the American Jewish Congress, and the B'nai B'rith to use its good offices with the British government to bring about a modification of the policies of the Palestine Administration with respect to the admission of Jewish refugees to Palestine. They said that the policies of the present Palestine administration "are creating unparalleled tragedy and suffering for Jewish refugees from the Nazi terror."

Approval of the proposal to establish a Jewish fighting force in Palestine has been given by an overwhelming majority of American Rabbis. These rabbis, representing the Orthodox, Conservative and Reform groups throughout the country, have declared that the Jews of Palestine should be permitted to fight under their own banner under the command of Great Britain or the United Nations. The three leading rabbinical organizations endorsing such proposal are the Rabbinical Assembly of America, representing the Conservative Rabbinate, the Rabbinical Council of America, representing the Orthodox, and the Central Conference of American Rabbis representing the Reform.

Considerable aid in the development of India's war industries is to be furnished by Palestine. At the New Delhi Economic Conference, Professor E. Goldberg, Palestine representative, had been asked to take a special census of Palestinian technicians and experts who would be available to assist India in its war production efforts. This census has been completed. Many of the technicians are refugees from Germany and Nazi-controlled territory.

Palestine can easily sustain a population of more than 3,000,000, says Dr. Walter C. Lowdermilk, president of the American Geophysical Union and assistant chief of the Soil Re-

search Bureau of the United States Department of Agriculture. Dr. Lowdermilk called the colonization of the waste land of Palestine and its transformation into a modern, progressive country "the most significant phenomenon of our day."

Industrial production in Palestine today has reached a very high level. An illustrated catalog of machinery and technical supplies recently issued by the Foreign Trade Institute in Tel Aviv discloses that over a thousand different articles are being produced. The products cover almost every variety of industrial products and include items ranging from nails to automobile bodies and picks and shovels to harrows and cultivators. Jewish industry has increased 50 per cent since the outbreak of the war.

Nearly 300 new factories were established in Palestine during 1941. Many of the enterprises were supported by the Jewish Agency. Fifty-five of the new factories are engaged in the manufacture of metalware, 72 in the manufacture of textile goods and 48 in the production of chemicals. More than 60 per cent of these factories are geared to war production.

The first "political" dictionary in Hebrew has been published in Palestine. The volume, which explains political, economic and military terms, comprises 248 pages . . . Ibsen's play, "Ghosts," has been presented for the first time in Hebrew in Palestine. The performers were a group consisting of former German and Austrian Jewish actors . . . There are over 50,000 licensed radio sets in Palestine . . . Of the 200 students enrolled at the Haifa Technical Institute, 150 have enlisted in the British armed forces . . . The Palestine Jewish Merchant Fleet has now been almost wholly enlisted by the British forces in the battle of the Mediterranean. Nine of the 11 ships of the Palestine Jewish merchant marine have been requisitioned by the British Royal Navy to transport war supplies made in Palestine. This fleet had been built up in recent years with the aid of the United Palestine Appeal . . . The Jews of Dublin, Ireland,

are raising money for the purpose of organizing a colony, in Palestine in the name of the Irish Jews . . . Dr. Thomas Parran, Surgeon General of the United States Public Health Service, has commended the excellent health work being done by Hadassah Organization in the Middle East.

The Agricultural Contracting Bureau of the Histadruth Habodim, General Federation of Labor in Palestine, undertook in 1941 the development of an area of 10,234 dunams of land for citrus groves. In the preceding year 4157 dunams were developed. In the past three years the Bureau has provided an aggregate of half a million man-days' work . . . At a reception recently given in Tel Aviv by the local Greek community, the Greek General Commanding Officer in Palestine cited the heroism of Jewish soldiers on the battlefield of Greece . . . Representatives of the four principal cities in Palestine have recently discussed problems involving supply and food distribution in wartime . . . The first book on Turkey in Hebrew has been published in Jerusalem. This is the first of a series of works designed to give Hebrew readers a knowledge of neighboring countries . . . Excavations in northern Palestine resulted in the finding of earthenware funerary ornaments 3000 years old. The discoveries included tombstones with epitaphs in ancient Hebrew and Phoenician script . . . During its recent concert tour in Egypt the Palestine Symphony Orchestra was conducted on three occasions by an officer of the Royal Air Force.

The establishment of a Good Will Commission whose purpose will be "to foster and promulgate racial and religious tolerance, amity and understanding and to further the growth of American democratic ideals among the people of the state" is sought in a bill introduced in the New York State Assembly. The Commission will be charged with the duty of ascertaining the underlying sources of racial and religious prejudices in the state and of obtaining the cooperation of public and private organizations in promoting good will among the different faiths.

Henry Ford is taking measures to suppress the circulation in Latin-American countries of "The International Jew," an anti-Semitic book. A Spanish edition of this work is being

spread by Nazi agents in Mexico, Argentina, Chile and other countries in this hemisphere. In Spanish editions printed in Argentina during the past three years Mr. Ford was described as the author. In requesting the Mexican government to prevent the dissemination of this book, Mr. Ford's lawyer said that he condemned "the treacherous men who seek to cause disharmony by sowing seeds of intolerance in the name of the man who is doing more than any other manufacturer to protect our tolerant way of life."

A 10-months' study of democracy and religion in New Haven has been made by Jewish and Christian youth. The project was sponsored by the Jewish Youth Organizations and the Youth Department of the New Haven Council of Churches. A public meeting reporting the findings of the research project was attended by 500 young people from 30 Protestant churches and Jewish synagogues.

The Commission on Economic Problems of the American Jewish Congress has announced that the Missouri State Employment Service will no longer request applicants for employment to state their religious affiliations. Merit rather than race or creed will be the basis of employment. In a brief submitted to the President's Committee on Fair Employment Practices, Rabbi J. X. Cohen, Chairman of the Commission, declared that the Federal government is partially responsible for discrimination against Jews in defense industries. He mentioned that in certain areas Jews are deprived of equal opportunities for acquiring training under the defense program. The Commission urged that the government investigate the situation thoroughly and that references to race or religion should be omitted from employment questionnaires.

Large shipments of matzoth and medicines have been sent by the Joint Distribution Committee to Russia for the use of 600,000 Polish Jewish refugees there. The Committee has also sent matzoth to Portugal and to various British possessions. In other areas where shipment from this country was not feasible, the Committee furnished funds for the purchase or manufacture of matzoth.

German war prisoners in Russia have given striking evidence of their opposition to Hitlerism. They have

published a paper, "The Free Word," in which they attack the Nazi regime. In the first issue was an article condemning anti-Semitism as well as the Nazi racial theories. Similar views are expressed by the prisoners in lectures.

A Jewish underground movement, united under a central leadership, is conducted in nearly 60 cities and towns in Nazi-controlled Poland. The movement publishes two weekly magazines for adults and special journals for the

"JEWISH QUESTION THE GENTILE QUESTION"

Calling the "Jewish question" really a Gentile question, Sir Norman Angell, Nobel Peace Prize winner, has stated that a non-Jew's attitude toward that question is a text of his civilization. Sir Norman said: "If I find in him the symptoms of anti-Semitism, I know he stands for the kind of thing which has brought Western civilization such mortal peril; that he stands for the kind of disunity which gives to the uncivilized minority its chance of evil violence."

young. It keeps the Jewish population informed of resistance to the Nazis in occupied countries and spreads the belief that the persecuted Polish Jews will yet survive to see the defeat of Hitlerism. The Jewish Scientific Institute declares that "the task is being performed with self-sacrifice beyond belief."

A comprehensive account of life in the Warsaw ghetto has been published by the Institute of Jewish Affairs. The pamphlet, "Jewish Affairs," describes the administrative structure of the ghetto and the life of the Jews there under the Nazi regime. It states that: "Behind the facade of mock self-government vested in the Jewish Council, the Warsaw ghetto is in reality the world's largest concentration camp."

The Nazi authorities have prohibited the sale of newspapers to Jews in Bohemia and Moravia. In some cities in Bohemia Jews are forbidden to visit public libraries and similar institutions . . . More than 7,000 of the 15,000 Jews formerly living in Bratislava, Slovakia, have been deported. The majority have been sent to labor camps. It is reported that all Jews in towns having more than 1,500 inhabitants will be deported.

BROOKLYN JEWISH CENTER ACTIVITIES

Concluding Late Friday Service

The concluding late Friday night service for this season will be held this Friday night, March 27th at 8:30 o'clock. Rabbi Levinthal has chosen for his theme for this closing service, "A Sage of a Thousand Years Ago with a Message for us Today." This sermon is dedicated to the achievements of one of the great geniuses of the Jewish people, the thousandth anniversary of whose death is being commemorated by Jewish scholars throughout the world, Rabbi Saadya Gaon. Rabbi Levinthal will evaluate his philosophic teaching with special reference to the vital message that it brings to us for our day. Rev. Kantor will lead in the congregational singing. You and your friends are cordially invited to attend.

Passover Services

The services for the first days of the Passover holiday will be held as follows: Wednesday evening, April 1st at 7 o'clock, Thursday evening, April 2nd at 7:15 and Thurs. and Friday mornings, at 8:30. Rev. Kantor will officiate on both days, and Rabbi Levinthal will preach on the significance of the Passover festival both on Thursday and Friday mornings.

Services on the intermediate Sabbath, Saturday, April 4th, will commence at 8:45 a.m.

Services for the first born son will be held on Wednesday morning, April 1st at 7:30 and 8:30.

Closing Holiday Services

Services for the concluding days of the Passover holiday will be held on Tuesday and Wednesday evenings, April 7th and 8th at 7:15 o'clock and on Wednesday and Thursday mornings, April 8th and 9th at 8:30 o'clock.

The Yizkor or memorial service for the dead is recited at the services on the last day of the holiday, Thursday morning, April 9th at about 10:15 o'clock. Rev. Kantor will officiate.

Rabbi Lewittes will speak on the 7th day and Rabbi Levinthal will preach on the concluding day of Passover.

Please Note

Due to the intervening Passover holidays, the next week's *Bulletin* will not be published.

Sisterhood Monthly Meeting

Members of the Sisterhood are asked to please reserve Monday afternoon, April 13th which is the date for our next monthly program meeting. Mrs. Isador Lowenfeld, the president will have some very interesting reports to make of the many activities of the Sisterhood and the Cultural Committee, headed by Mrs. I. H. Levinthal and her co-chairman, Mrs. Morton Klinghoffer are arranging a very fine program which will prove of great interest to all members.

The Sisterhood wishes to announce for the benefit of the newly elected members that the wives of Center members are automatically members of the Sisterhood. We, therefore, extend to them a cordial invitation to attend the meetings of the organization and to participate in its activities. The Sisterhood meets every second Monday afternoon of the month at 1:30 o'clock.

Class in Talmud

The class in Talmud now being conducted by Mr. Jacob S. Doner, has been discontinued and will be resumed on Wednesday, April 15th at 8:30 p.m. Mr. Doner's class on Saturday afternoon will be continued as usual.

Personals

Rabbi Levinthal was in Pittsburgh, Pa., last Monday night, where he was the principal speaker at a banquet held under the auspices of all the conservative synagogues in Pittsburgh, in behalf of the Jewish Theological Seminary of America.

Mr. Sidney Gould of 309 East 19th Street, has passed his examinations and is now a Certified Public Accountant. Mr. Gould is the son-in-law of Mr. and Mrs. Samuel Greenblatt.

Center Restaurant Closed During Passover

The Center restaurant will be closed on Sundays April 5th and 12th because of the Passover holiday. It will reopen on Sunday, April 19th.

Bar Mitzvah

A hearty Mazel Tov is extended to Mr. and Mrs. Samuel Kaufman of 717 Montgomery Street on the occasion of the Bar Mitzvah of their son Leonard which will be celebrated at the Center this Saturday, March 28th. Congratulations are also extended to the grandparents, Mr. and Mrs. Samuel Shanker.

Congratulations

We extend our hearty congratulations and best wishes to the following:

Mr. Israel M. Dolgin of 977 Flushington Avenue upon his marriage to Miss Dianna Dunn which was celebrated at the Center on March 22nd.

Mr. and Mrs. William B. Feldstein of 296 Central Avenue, Lawrence, L. I., upon the birth of a son on March 16th.

Dr. Max Goldstein of 334 New York Avenue and Mr. and Mrs. Abraham Goldsmith of 1272 President Street upon the marriage of their children Miss Pearl Goldstein to Mr. Philip Goldsmith on March 22nd.

Holiday Gymnasium Schedule

The Gym and Baths Department will be open to women on Wednesday, April 1st from 10 a.m. to 1 p.m. and to men and boys from 1 p.m. to 5 p.m. It will be closed on Thursday and Friday, and will reopen as usual on Saturday evening, April 4th at 8 p.m. On Tuesday, April 8th this department will be open to women from 10 a.m. to 1 p.m. and to men and boys from 1 p.m. to 5 p.m. It will be closed on Wednesday and Thursday and will be open on Friday, April 10th at 1 p.m.

During the months of April and May the Gym and Baths will be open on Fridays for men and boys from 1 to 5 p.m.

Boy Scouts Wanted

The Boy Scouts, Troop 125 is reorganizing and is in need of Scouts. All boys 12 years of age, wishing to join, are requested to please be present on Monday evening, at 7:30. See Mr. Slater.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Cahan, Ben
Res. 1671 - 52nd St.
Bus. Salesman, 271 - 37th St.
Single

Proposed by Charles Dilbert

Cash, Nathan
Res. 1330 Eastern Pkwy.
Bus. Dress Mfg., 1350 B'way.
Single

Proposed by Tobias Gerson

Eisner, Miss Beatrice
Res. 725 Eastern Pkwy.

Gross, Fred
Res. 1533 President St.
Married

Proposed by Jack Gross and
Harry A. Klein

Jacobs, Miss Selma D.
Res. 469 Atkins Ave.
Proposed by Dorothy Hacker

Klebanow, Nathan
Res. 619 Montgomery St.
Bus. Auto Accessories,
1402 Bedford Ave.
Married

Proposed by Saul S. Abelov

Lifshutz, Miss Helen
Res. 53 Hindsdale St.

Lippman, Isaiah
Res. 221 Linden Blvd.
Bus. Textiles, 357 - 4th Ave.
Single

Proposed by Sidney M. Levey
and Paul Barnett

Nass, Dr. R. B.
Res. 682 Eastern Pkwy.
Bus. Physician
Married

Nierenberg, Albert I.
Res. 232 E. 58th St.
Bus. Corrugated Cartons,
24-42 Orchard St.
Single

Proposed by Sam Smith

Rabin, B.
Res. 853 Belmont St.
Single

Reichman, Simon
Res. 486 Brooklyn Ave.
Bus. Yarn, 635 Sixth Ave.
Married

Sager, Miss Rose M.
Res. 697 Eastern Pkwy.

The following have applied for reinstatement in the Brooklyn Jewish Center:

Berkowitz, Max
Res. 690 E. 48th St.
Bus. Underwear, 15 E. 32nd St.
Married

Charap, Samuel
Res. 687 Montgomery St.
Bus. Hardware, 11 Myrtle Ave.
Married

Proposed by Max Storch
Ginsberg, Ida

Res. 939 Sterling Pl.

Krohn, Jack
Res. 502 Lincoln Pl.
Bus. Accountant

Single
Proposed by Herman Katz
Tandet, Dr. N.

Res. 683 Montgomery St.
Bus. Physician, 339 Lafayette St.
Married

Proposed by Max Storch

MAURICE BERNHARDT
Chairman Membership Committee

Hebrew and Sunday School

The Hebrew School is planning a model Seder for Tuesday, March 31st. All students will gather in their classrooms at 4 p.m. and will enter the dining room at 4:30 p.m. At the head table there will be seated two or three representatives from each class who will lead in the Seder service. There will be no sessions the entire Passover week. School will begin again Sunday morning, April 12th.

At the last Sunday School assembly, Rabbi Lewittes related the story of the Bilu. Stamp books were distributed for Hebrew Week. Miss Feinberg reports that the students continue to contribute generously to the **Keren Ami**. The Keren Ami recently voted a donation to the Education Fund for support of families of Palestinian veterans.

To Members Planning Bar Mitzvahs at the Center

Members who are planning Bar Mitzvahs in the near future, are requested to please reserve the date far in advance.

According to the rules of the Center, the boy whose Bar Mitzvah is booked first receives the privilege of getting the maftir. In the event that another Bar Mitzvah is scheduled for the same day, the second boy receives one of the other aliyahs and can read a passage from the Torah.

It is therefore advisable that reservations for Bar Mitzvahs be made as far in advance as is possible.

IN MEMORIAM

It is with deep regret that we announce the passing of our member

Mrs. Adolph Sussman

of 25 Lefferts Avenue on March 19th.

The Brooklyn Jewish Center extends its most heartfelt expressions of sympathy and condolence to the bereaved family.

Condolence

We extend our heartfelt sympathy and condolence to Mrs. William L. Kuhn of 901 Washington Avenue, upon the loss of her beloved father, Mr. Israel Cohen, on March 17th.

Junior Congregation

The services on Saturday, March 28th will be led by the following:

Shacharit—Donald Gribetz; Musaf—Benjamin Zirn; Summary of Sedrah—Elaine Rappaport; Sermon—Robert Goldberg.

Palestine Wine for the Passover Seder

All the members of the Center who have the welfare of Palestine at heart will be happy to learn that ten thousand cases of the fine Palestine wine have just arrived at New York harbor in time for use at the Seder on Passover. The wines of Palestine have won the first prizes at nearly every World Fair and Exhibition. They are available at all the leading stores and at the Palestine House at 10 West 28th Street, New York.

Clubs

The Inta-Lcague which meets every Wednesday is planning a Saturday night open meeting and dance.

Daylight saving has caused a number of changes in the club schedules. The Tsofim (boys 13 and over) and the Maccabees (boys under 13) meet on Sunday afternoon. Beginning Sunday, March 29th, the meeting of each club will take place from 2:30 p.m. to 3:45 p.m. and the gymnasium period will last from 3:45 p.m. to 4:30 p.m. Among events planned is a visit some Sunday afternoon to a Big League baseball game.

The Shomrim and the Center Girls continue to meet on Saturday night. They recently contributed \$25.00 to the Red Cross and are planning a Victory Dance for the near future.

The Vivalts arranged a highly successful Purim masquerade and are looking forward to other successful club events.

1942 STANDING COMMITTEES

Chevre Kadisha Committee—Louis Albert, Chairman; David Rosenberg, Vice-Chairman; Joseph Goldstein, Samuel Meltzer, B. Waxman.

Delinquent Accounts Committee—Morton Klinghoffer, Chairman; Herman B. Schell, Vice-Chairman; Albert Joley, Ira T. Kraner, Charles Rubenstein, Arnold M. Schwartz.

Forum and Education Committee—Max Herzfeld, Chairman; Isaac Siegmeister, Vice Chairman; Samuel P. Abelow, Harry Blickstein, Ira I. Gluckstein, Milton J. Goell, Samuel H. Goldberg, Louis J. Gribetz, J. L. Holtzmann, Louis N. Jaffe, Arthur Joseph, Lester Lyons, Ira L. Rosen-son, Mrs. N. D. Shapiro, William I. Siegel, Isaac D. Sorgen, Mrs. A. A. Weinstein.

Grievance Committee—Albert A. Weinstein, Chairman; Frank Levey, Vice Chairman; George Bergen, Morris Dlugasch, Harry A. Harrison, Benj. Kaplan, Molly Kasinitz, Margaret M. Levy, Mrs. Lena Rosenman, Louis Rothstein, Louis Simon, Samuel Strausberg, Hon. Nathan Sweedler, Louis Weinstock, Dr. Samuel A. Wolfe, Tobias Zwerdling.

Hebrew Education Committee—Frank Schaeffer, Chairman; Harry Blickstein, Vice Chairman; Max Goldberg, Samuel Greenblatt, A. H. Horowitz, Mrs. Louis N. Jaffe, S. Kamenetzky, K. Karl Klein, Morris Levine, Julius Light, Mrs. I. Lowenfeld, Saul M. Levenson, Samuel Pasner, M. D. Wender, Mrs. I. Wiener.

House Committee—Hyman Aaron, Chairman, Louis Halperin, Vice Chairman; Meyer Chizner, Isidor Fine, Jacob A. Fortunoff, Pincus Glickman, Henry Gold, S. H. Goldberg, Samuel Greenblatt, Harry Greene, Benjamin Kaplan, Louis Kaplan, Arnold W. Ledcrer, Isaac Levingson, Joseph Levy, Jr., Morris Miller, Barney Olch, Isidor Polivnick, Oscar Schleiff, Harry Strongin, Morris D. Wender, Tobias Zwerdling.

Library Committee—Irving L. Cohen, Chairman; Morris Neinken, Vice Chairman; Samuel P. Abelow, Harry Blickstein, S. A. Doctorow, Jacob S. Doner, Araham Feit, Dr. Joseph Feldman, Dr. Reuben Finkelstein, David M. Gold, Harry A. Harrison, Dr. Jacob Halperin, Morris B. Levine, Julius Light, David Mickelbank, Stella Schwarz.

Membership Committee—Maurice Bernhardt, Chairman; S. H. Goldberg, Vice Chairman; Bernard Beckerman, S. A. Doctorow, Ira I. Gluckstein, Milton J. Goell, Joseph Goldstein, Emanuel Halperin, Hyman Jasper, Albert Joley, S. Kamenetzky, Leo Kaufmann, Morton Klinghoffer, Jacob Koepfel, Ira T. Kraner, Morris Levinson, Joseph Levy, Jr., Lester Lyons, Abraham R. Melker, Herman B. Schell, Oscar Schleiff, Hyman Siegel, I. Silberberg, Samuel Spector, Joseph Stark, Albert Witty, Harry Zucker.

Physical Training Committee—David B. Kaminsky, Chairman; Albert Witty, Vice Chairman; Bernard Beckerman, Mrs. Charles H. Bellin, Mrs. Maurice Bernhardt, Alex Bernstein, Dr. Reuben Finkelstein, Simon Goldstein, Abraham Katlowitz, Dr. Samuel Koplik, Dr. Benjamin Koven, Morris M. Kurtin, Abe Mann, Samuel Pasner, I. B. Rosenfeld, Louis Rothstein, Jack Silverman, Henry J. Stark, Dr. Samuel A. Wolfe, Mrs. Albert Witty.

Basketball Committee—Albert Witty, Chairman; Bernard Fink, Moe Goldstein, Irving Klein, Al Loonin, I. Lowenfeld, David Nemerov, Aaron Pollack, Samuel I. Samuels, Abraham Weinstein, Nathan Wolfe, A. H. Zirn.

Religious Service Committee—Abraham Ginsburg, Chairman; M. D.

Wender, Vice Chairman; Louis Albert, Jacob S. Doner, Charles Finc, Michael Ginsburg, Morris Groden, David Halpern, A. H. Horowitz, Irving S. Horowitz, Joseph Horowitz, Isaac Levingson, Leib Lurie, Abe Mann, Morris Miller, Mrs. K. I. Ostow, Hyman Rachmil, Frank Schaeffer, Joseph Stark, Samuel Stark, Jack Serman.

Social Committee—Saul S. Abelow, Chairman; Ira I. Gluckstein, Vice Chairman; Maurice Bernhardt, Irving L. Cohen, Benjamin M. Horowitz, Albert Joley, Samuel L. Kaplan, Morton Klinghoffer, Ira T. Kraner, Joseph Levy, Jr., Ben Martz, Samuel Nicoll, Eddie Ross, Herman B. Schell, Henry J. Stark, Mr. and Mrs. Albert Witty, Dr. Harry T. Zankel.

Acknowledgments of Gifts

Library

Presented by Dr. and Mrs. Michael Canick of 896 Park Place in honor of the birth of their grand-daughter, Emily Isa Doppelt on February 17th.

Mr. and Mrs. David Mickelbank of 3396 Bedford Avenue presented a set of the Encyclopedia Britannica and a set of the Jewish Encyclopedia.

The family of the late Alexander Reznikoff of 1281 Eastern Pkwy. presented a number of books in his memory.

Mrs. Ida Stulman of 1326 Union Street gave books in honor of the marriage of her daughter, Esther to Mr. Irving Moldauer.

WHO IS AGAINST THE JEWISH ARMY?

Continued from page 3

army in Palestine. When the war ends with the victory of the United Nations there will be a peace conference to reassemble the broken parts of the world and to reunite peoples with lands. There are five million Jews in Europe to whom all the paper guarantees of a new treaty will mean no more than the equally futile guarantees of the Versailles Conference. They cannot (at least through foreseeable generations) live in the hate-surcharged atmosphere of Germany, Hungary, Roumania, Slovakia, Italy, etc. They will not conveniently die. They therefore must have an outlet — and that, a permanent one.

That land is Palestine. There is no surer way to a recognition of this claim than the formation of the army and its vital participation in the efforts of the United Nations. It would

be a symbol of tremendous proportions, on a par with the Czech Legion, the Polish Legion, and all the other armies of the dispossessed peoples. It would entitle the Jewish people to speak with the same firmness to the Conference as may be expected of the other countries.

History is now giving the Jewish people probably its last chance to solve the Jewish problem permanently and satisfactorily. It is a grievous thing to find that, at such a time as this, when we are beset by enemies from without, we are compelled simultaneously to battle with enemies from within. It must be our hope that the world will recognize and assay these men at their small actual worth and accord to their utterances the deaf ear which they deserve.

— WILLIAM I. SIEGEL

WAR DEFENSE WORK AT THE CENTER

Defense Bond Sales Pass the \$50,000 Mark

THE Committee on Civilian War Activities of the Brooklyn Jewish Center is pleased to announce that we have passed the \$50,000 mark in the sale of Defense Bonds and Stamps. The Committee has assumed a voluntary quota of \$100,000 and we are hopeful that the goal will be reached in the next few months. The office is open daily and members are urged to purchase their bonds and stamps through the Center.

Classes in First Aid

The second group of classes in First Aid will be completed within the next week or two. Thus far, 17 courses have been given under the auspices of the Center. Additional classes in first aid will be formed immediately after the Passover holidays. Registrants will be informed in advance of the date when these classes will begin to function.

In addition to the above, two classes in Nutrition are now being conducted in our building. Another course in Nutrition has been organized under the leadership of Miss Doris Stark. This class will hold its first session on Monday evening, March 30th.

Soldiers Invited to the Passover Sedorim

The Center, in cooperation with Messrs. Kotinsky & Tuchman, have extended an invitation to the Jewish Welfare Board, to have twenty-five soldiers and sailors as guests of our institution at the Passover Sedorim to be conducted in our building.

Waste Paper and Materials

Arrangements have been made with the Waste Paper Conservation Commission to pick up waste paper and other waste materials which are being accumulated in the homes of members of our community. All moneys received therefor are being donated to the American Red Cross through the Brooklyn Jewish Center. Please call our office if you have any waste materials to be picked up for this purpose.

Passover Gift Packages

The Center has arranged to send special gift packages on the occasion of the Passover holidays, to Center

CENTER HONOR ROLL OF MEN IN SERVICE

The following is an additional list of Center members, and sons and grandsons of members, serving with the armed forces of the United States. Their addresses are available at the Center office to any one who may wish to communicate with them:

Fuchs, Dr. Morton, Lieut.
Leibman, Sidney
Lieb, Hamilton
Lieberman, Bernard
Rosen, Fred Walter, Ensign

Schwartz, Dr. Henry G.,
Captain
Shanker, Seymour
Siegel, Norman I.
Tabor, Bernard

The above list includes names received up to the time of going to press. Center members are urged to send us the names of their children who are now in service, or will in the future join the U. S. Forces, for inclusion in later issues of the *Review*.

members and sons of members, who are now serving in the United States armed forces.

A Letter From Rabbi Levinthal

Dr. Levinthal has sent a personal letter to the Center boys in service, extending to them the greetings and best wishes of the Brooklyn Jewish Center. Copies of the *Bulletin* and *Review* are also mailed to them regularly, in order that they may keep in touch with home activities.

Books for Men in Service

Our thanks are expressed to the following who have donated books to be sent to the men serving in the U. S. Army and Naval forces as well as to those who have donated books anonymously:

Dr. A. A. Bernhardt
Mr. Harry Blickstein
Mrs. Kaufman
Mr. Harry A. Klein
Mr. Hyman Rachmil
Dr. David Zuckerman

Daily Services

Morning services at 7 and 8
Sunday morning additional service
at 9:00.
Mincha services at 6:45.

Sabbath Services

Kindling of candles at 6:59 o'clock.
Friday evening services at 6:30.
Sabbath services, Parsha Zav (Shabbat Hagadol), will commence at 8:45 a.m.

Rabbi Levinthal will preach on the weekly portion of the law.

Class in Ein Yaakov, under the leadership of Mr. Benjamin Hirsh, at 5:30 p.m. Mincha services at 6:30.

Remember . . .

TO ORDER

PALESTINE CARMEL WINES

for your PASSOVER SEDER

A large cargo of the famous Carmel brand wines has just arrived from the Rishon-Le-Zion wine cellars.

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(LEx. 2-6263)

Zionist Organization of America
United Jewish Appeal - Miztrachi
Hadassah - Poale Zion
Order Sons of Zion

THE LIFE OF A GREAT LEADER

Continued from page 10

so, or by the "fight for languages" put up by the oppressed nations in Austria? Was he convinced by the many reasons with which he tried to prove this supposition? In any case it was a statement which in the coming years he himself had to refute.

It was the statement of a Jew who considered himself a German, because the German language was at that time the language of his soul. Even ten years later, he, the linguist par excellence, could speak a half dozen tongues with equal facility, still wrote: "We Germans." The man, who was called by many of his opponents "cosmopolitan Jew," for whom German was neither his mother-tongue, nor his first cultural language (Hebrew was that); who in all his books spoke not to the German nation, but to the whole world; who felt the deepest feelings of antagonism toward all ideologies of pure Germanism, which he called Teutomania—this man still said: "We Germans." It was a cataract on his far-sighted eyes, caused by assimilation which enveloped in darkness a most important part of his field of vision. A man like him could not suffer it long. It had to be removed. The growth of anti-Semitism proved to be the painful operation which removed the cataract forever.

* * *

The transformation of pure nationalism into exaggerated nationalism—already evident in the early eighties—manifested itself, as we have said, first of all in the attitude of the European nations toward the Jews. Anti-Semitism broke out like a plague and swept over one country after another. Almost at the same time there were pogroms in Russia, the Rohling trial in Austria, terrific anti-Jewish propaganda in Germany and France, and a blood-libel in Hungary. From the outrage of Tisza Eszlar in 1882, until the Dreyfus affair in 1895, the time of Nordau's assault on European civilization, anti-Semitism had grown rapidly and continually. Had Nordau ignored anti-Semitism, had he treated this problem with the usual cowardice of assimilated Jews, he would not have been the courageous fighter he always was. In truth, he could neither ignore nor avoid fighting anti-Semitism. He spoke of it with anger at the beginning of his "Conventional Lies" where he

sharply attacked the persecution of the Jews in Russia and the anti-Semitic movement in Germany. It was for him, as we saw, one of the symptoms of the general disease of the age. By indicating the causes of the universal malady, and especially by fighting against them, he thought he was fighting anti-Semitism, too. He was still of this opinion ten years later, when the pus created by the unhealed wound of anti-Semitism had penetrated deeply into the body of several European nations, especially Germany. In writing "Degeneration" he had to devote a great part of the book to the anti-Semitic problem. The fierce assault he launched against Wagner was to a great extent the result of the latter's anti-Semitic inclinations and theories. Nordau came to the conclusion that anti-Semitism had originated in Germany, and was a result of the special German nature and conditions.

Being a Jew, he was of course personally affronted with Jewish hatred. This made an everlasting impression upon him. One of his encounters with anti-Semitism was related by his wife, Mrs. Anna Nordau. In 1893 he went, together with Stephany, a Christian friend to Borkum, a sea-side summer resort. When he sat down to lunch at the hotel he found a letter near his plate. Without suspecting anything he opened it and read: "Jews are not wanted here." After lunch he showed the letter to Stephany, who was very much upset by it. On the following day he found another letter. This time he did not open it, but went to his room. From then on he found letters, both open and closed, wherever he went. He acted as if he did not notice them because he did not want to hurt his friend. But he could not bear it much longer. Longer letters were sent to him in prose and in verse. A real attack was launched against him. After ten days he decided to leave the place.

* * *

"Zionism has given my life its aim and content," said Nordau. After fifteen years of continual attack on the institutions and ideas of the civilized world, he became at last aware of the fact that it was impossible to change the course of European development. Did not his sword hit at windmills? Did not the barbarous outbreak of anti-Semitism prove that Europe was

incurable? Was he to make himself ridiculous by again sounding the warnings which he had repeated indefatigably for fifteen years? Indeed, what purpose could his life have now had he not seen the way to a great effort of salvation? At the most critical moment of his life, Zionism gave it a new aim and content.

As with nationalism so with anti-Semitism—he now understood it. He had deceived himself in defining it as "German hysteria." If it was hysteria, then it was not only German but world hysteria. Wherever there were Jews there was anti-Semitism. All the Jews of the world were under its pressure. He had deceived himself, too, in regarding it as a recent phenomenon. It had followed the Jews like a shadow in all their wanderings, since they had become a people without a country. The recent development of the national idea in Europe and the new trends of thought had surely added fire to the old hates. But now he discovered the most interesting thing of all: anti-Semitism in its renewed form was not merely a result of the general malady, but also a major cause of it. He could, therefore, best serve not only his nation, but also civilization as a whole by devoting himself to annihilation of anti-Semitism.

The way was now clear. The object of anti-Semitism, the Jew, should be removed from the affected areas; the source—the abnormal situation of a nation without a country—should be eradicated. The Jews should be taken out of Europe to a country of their own. This was their only salvation. Having returned to his people, he realized that the future development of European nationalism, which he had clearly foreseen, was threatening them with the gravest dangers. To remove Jews as quickly as possible from the volcanic area now becomes the sacred task of his life. If they were not removed, they would, he thought, be crushed between the tremendous struggling powers.

With this conception he came to the first Zionist Congress in Basle in 1897, and delivered the speech which even Achad-Haam, the most level-headed man in Zionism, called "an oration of a prophet."

In 1897, the year during which the first Zionism Congress convened to take the first steps toward the salva-

tion of Jewry, anti-Semitism received its greatest push toward its objective — the annihilation of the Jews. The year that witnessed the Basle Congress witnessed also the appearance of a book entitled "The Foundations of the Nineteenth Century," by H. S. Chamberlain. This work endeavored to provide a scientific basis for the theory of the inferiority of the Jewish race, as well as for the alleged menace it constituted to humanity as a whole. Chamberlain was Wagner's son-in-law, and his best pupil. Thanks to his efforts, the anti-Jewish racial theory was systematically spread among the German masses until it became the law of the new Germany.

The new trend of anti-Semitism gave Nordau the best proof of his own and Herzl's doctrines. European Jews were facing the danger of complete destruction, and Zionism was their only solution. "Zionism must succeed," said Nordau, "for otherwise we shall die."

But the efforts of Herzl to get a political basis for Zionism in Palestine could not succeed during the reign of the Turkish Sultans. Although convinced more than any other man of the necessity for quick salvation, he never compromised with his idea. He was never ready to organize immigration of Jews to Palestine without first obtaining the political security which he thought essential to its complete success. He was sure that the most important part of the work had been done. The solution of the Jewish problem, Zionism, had become a political factor known to all the powers of the world. Certain that the Turkish Empire would collapse in the coming war, he died with hopes that his people would regain their land at the first political opportunity. Nordau's attitude was in complete harmony with Herzl's. He felt it was better to wait for the right opportunity than to act hastily and fail. Those Zionists, who did not foresee the coming world events did not have his patience. They insisted on immediate action. Nordau, like Herzl, had patience in abundance. He believed that the tide of Zionism must be taken at its flood or all would be lost.

His main object was, therefore, to gird Zionism for the great moment. It had, first of all, to become pre-eminent among the Jewish people. It was he who coined the slogan of which Herzl made immediate use: "Capture the Communities!" His next objective

was to make Jews physically strong, so that they might be ready for great tasks both in war and peace, when the time came. It was he who proclaimed the slogan of "muscle-Jew," and was the father of all Jewish national associations for physical training.

Just as the rapid expansion of the Zionist movement would have been impossible without Nordau's agitation, so many of Herzl's diplomatic activities and the achievements of the movement after Herzl's times were effected by Nordau's work. Often when launching some new political enterprise, Herzl could feel the powerful influence of Nordau's name. He realized it even during his conversation with the head of the Russian Foreign Office, who could not conceal his respect for "the great philosopher Nordau."

Unquestionably more than any other man, with the exception of Herzl, Nordau was responsible for the fact that Zionism was accepted with such readiness by all diplomatic circles after the first World War. Only a collection of his numerous letters could reveal what Nordau did to implant Zionism in the minds of the leading personalities in politics and literature in almost every civilized country, from the Argentine to Greece. His outspoken support of Jewish liberation was often considered an inseparable part of his audacious fight for liberty in general. In Greece, for example, he was revered as a national hero because of his unceasing efforts on behalf of the Greeks and the views he expressed regarding the Macedonian problem. Streets were named after him in Athens, Salonika, and other cities. The Greek Government decorated him with the "Cross of the Holy Saviour." The Faculty of Law in Athens appointed him an honorary member. Greek enthusiasts came to Paris to see him almost in the manner of pilgrims. Venizelos, the Greek politician and revolutionary fighter, was one of his closest friends to his last day. Greek support for Zionist strivings followed naturally.

The outbreak of the war in 1914 brought havoc to Palestinian Jewry. Most of the Zionist settlers were Russian subjects and were regarded as enemies throughout the Turkish Empire, Palestine included. When Italy, then still neutral, took over the Russian interests in the Holy Land, Nordau immediately wrote to Luigi Luzzatti, the Jewish Italian Foreign Minister, and asked him to pay special at-

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attention to the Russian Jews in Palestine who were facing persecution. Luzzatti replied that the necessary orders had been sent to the Italian ambassador in Constantinople. This step undoubtedly helped American diplomatic intervention to avert the complete ruin of Palestinian Jewry.

Nordau, who declined to accept the official leadership of Zionism, although that was Herzl's last emphatic wish, was always considered the unofficial head of the movement. In 1919, when the war was over, he was asked to come to London to discuss Zionist plans. He knew what had to be done: Zionism had to prepare itself for decisive action. Six hundred thousand Jews should be promptly taken out of the Ukraine, Poland and Roumania, where they were murderously persecuted, and sent to Palestine.

He had no patience now. He knew that history would allot but a short time for the salvation of Jewry. He knew that world problems had not been solved by the last war, and that a new storm was surely coming, stronger and fiercer than the first. Never did he understand the importance of Zionism for the security of the British Empire as he understood it in those days. "If Zionism had not existed," he said, "Great Britain would have had to invent it." If Jewry were not saved before the coming catastrophe, not only would the future of the Jewish people be in danger, but also that of the British Empire. A strong Jewish State of ten million Jews would be able to keep for England its most important key position in the Near East. In his speech at Albert Hall in 1919, in the presence of Balfour, Lloyd George, Sir Robert Cecil, the Marquess of Crewe and others, he frankly said:

"We know what you expect from us. We shall have to be the guards of the Suez Canal. We shall have to be the sentinels of your way to India via the Near East. We are ready to fulfill this difficult military service, but it is essential to allow us to become a

power in order to enable us to do our task."

The English, it would seem, did not understand Nordau's prophetic warning. Certainly they have wasted twenty precious years without allowing the Jews to become a power at that crossroad, where their own fate as well as that of the world may well be decided.

A JEWISH MYSTIC PASSES

Continued from page 11

position, to his modest request. What did he ask of them? Only a few of their miserable dollars to bring the Redemption! Lacking this simple aid he was obliged to continue the discharge of the great task by his own unaided efforts. More prayers and more fasts. Greater self mortification, a deeper absorption in the mysteries of the Kabbalah, and more frequent and more protracted visits to the Wailing Wall. He would redouble his efforts and keep at them until he drew his last breath.

A short time ago he did draw that last breath. His death took place in his lonely room back of his little work shop in one of the twisting narrow lanes of the most ancient quarter of the ancient city of David.

The letter given Reb Zodekel by the Jerusalem Rabbis, written on parchment by a scribe, and duly signed and sealed by the leading rabbis of the city, now is preserved in the Jewish National Library at Jerusalem. It is there, for all to see, powerful proof of the faith men can acquire when they are willing to believe in the things they wish to come to pass.

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The Brooklyn Jewish Center Review

JEWS OF INDIA'S COCHIN

By HARRY E. WEDECK

BATAAN AND BETHAR

By DR. ISRAEL H. LEVINTHAL

MUSICAL GENIUS IN EXILE

By DAVID EWEN

A TALK WITH SCHNITZLER'S WIFE AND SON

By ARTHUR WERNER

TRENDS IN JEWISH EDUCATION

By RABBI SIMON GREENBERG

BOSSMAN'S REVENGE

—A SHORT STORY

By H. L. CUNNINGHAM

NEWS OF THE MONTH

By LESTER LYONS

APRIL

1942



SERVING OUR COUNTRY

BROOKLYN JEWISH CENTER HONOR ROLL

The following is an additional list of Center members, sons and grandsons of Center members, serving with the United States armed forces. The list includes names received up to the time of going to press. Center members are urged to send us the names of their children now in service, or about to be inducted, for publication in later issues of the *Review*.

Chizner, Bernard	Roth, Melvin B.
Chizner, Leo	Rudin, Ira
Cohen, Murray	Schwartz, Stanley A.,
App. Seaman	Corporal
Doner, Michael	Shapiro, Dr. Raymond N.,
Fishman, Irving	1st Lieut.
Air Cadet	Shure, Alfred E.,
Glazer, Hyman, Yeoman,	Petty Officer
2nd Class	Smerling, Paul
Gray, Morton L.	Tanenbaum, Ned
Marcus, Harry, Major	Topol, Dr. E. Raymond,
Michaelson, Howard I.,	Lieut., Jr. Grade
Sergeant	Zucker, Sidney,
Rottenberg, Alfred	Aviation Cadet

BROOKLYN JEWISH CENTER REVIEW

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No. 33

"MAYERISM"

THERE is sincerity in the *Saturday Evening Post's* paid advertisements explaining the publication of Milton Mayer's article, "The Case Against the Jews." The new editor of the magazine disclaims responsibility for the act of his predecessor, and, at the same time, excuses the action on the theory that the editor meant well, and that the article was misunderstood. It was intended, he says, as part of a frank airing of the Jewish question. He does not mention, however, that the *Post* received advance warnings from men of standing and reputation in Jewish and non-Jewish circles.

Be that as it may, we do not question the good faith of the new editor in his desire to assure the reading public that the *Saturday Evening Post* is not anti-Semitic, and that it will prove it in the future through material in process of being written which is designed to stress that "a good American is a good American regardless of race or creed."

This, however, does not close the chapter against Milton Mayer and his irresponsible act in writing and publishing the attack against the Jews in a publication that reaches millions of readers, the great majority of whom are non-Jews. With a spirit of bravado, he points to the hundreds of letters he received which agreed with his point of view. Let him get whatever consolation he may derive from this endorsement on the part of other misguided souls. Perhaps, too, he can derive some consolation from the chivalrous defense of his opinions by Father Coughlin's *Social Justice*, and Coughlin's suggestion that all Americans thank the *Saturday Evening Post* and Mayer for their "just chastisement" of the Jews.

We do not wish to add to the many criticisms of Mayer's article. But we do wish to point to a sorrowful new

phenomenon in American Jewish life, which for want of a better word, we shall call "Mayerism." It concerns men of obvious intellectual attainment who, though far removed from everything Jewish, take upon themselves the role of modern Jeremiahs and make a whole people responsible for the sins of a few among them. These men, whose only claim to Jewishness is the accident of their birth, and who, in their own private lives have severed almost every link that binds them to their people, emerge as the great fault-finders, the prophets of doom. They are the Jewish self-haters who, consciously or unconsciously, follow the anti-Semitic pattern of stating half-truths and, citing isolated cases, creating the impression that the shortcomings of a few are characteristic of the entire people.

It is small wonder that Milton Mayer earned the enthusiastic approval of *Social Justice*. That condemned publication needed corroboration of its vicious statements by a Jew, and Milton Mayer supplied it.

—J. G.

TO DR. WEIZMANN—ON HIS ARRIVAL

IT is with great love in our hearts that we of the Brooklyn Jewish Center greet the distinguished leader of Israel, Dr. Chaim Weizmann, and his dear wife, upon their arrival in America. Dr. Weizmann has won the esteem and affection not only of Zionists, but of all men and women, Jews, and non-Jews, who have observed the notable contributions that he has made to that cause that has become part of his very life.

It was not an easy task for Dr. and Mrs. Weizmann to undertake this trip at this time. Their hearts are broken by the loss of a brave son, who served his country and the cause of human freedom with gallantry and self-sacrifice.

But they came here because their people, and their people's cause summoned them. No personal sorrow could affect the service that Dr. Weizmann stands ever ready to give his people and his people's land, Eretz Israel.

His coming to our shores now should serve as an inspiration to all American Jewry. We greet him with a fervent *Shalom*, and will answer his summons to service in the spirit of that loyalty and devotion that he so nobly and bravely displays.

—I. H. L.

THE UNITED SYNAGOGUE CONVENTION

THE Center will be well represented at the Bi-Annual Convention of the United Synagogue of America, which will be held in Atlantic City this coming week-end.

The convention is taking place at a time when our beloved country is engaged in a battle not only for its own life but also for civilization. It is well that the representatives of our religious life should meet and discuss what the religious forces in America must do in order to strengthen our people's faith and devotion to those ideals that are the very essence of religion, the ideals of democracy, liberty and human brotherhood.

We pray Heaven's blessings upon the deliberations of this convention. Earnestly do we hope that from this gathering there may come new strength and vitality to the religious life of American Israel, and a renewed determination to make our religious life worthy of the role that American Jewry ought to play in these epoch-making days.

—I. H. L.

"THE DAY" AND ITS NEW OWNER

WE heartily felicitate Mr. Morris Weinberg, the new owner of the popular Yiddish newspaper, *The Day*. Mr. Weinberg, who is a member of the

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Joseph M. Schwartz, President Emanuel Greenberg and Hyman Aaron, Vice Presidents David Goodstein, Treas. Max Herzfeld, Secy. Israel H. Levinthal, D.D., D.H.L., Rabbi Joseph Goldberg, Administrative Director

JUST BETWEEN OURSELVES—

"בינינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

AN event of tremendous significance in Jewish life has recently occurred, and yet, strange to say, it attracted little or no attention. I am confident that if these were normal times, this event would have aroused considerable discussion in Jewish circles.

Brooklyn Jewish Center Board of Trustees, and devotedly interested in the work of our institution, is no novice in the newspaper field. He was one of the original owners of *The Day*, and together with the late Mr. David Shapiro, also one of our Trustees, helped to lay the foundations for the future success of that paper.

We are confident that under his guidance and leadership, *The Day* will achieve that success that it richly deserves. *The Day* has at all times espoused every worthy cause in Jewish life. Its staff of writers is made up of men of eminence and of high literary achievement. Under the sponsorship of Mr. Weinberg, so well known in all communal endeavors in the city, we are confident that *The Day* will become a very influential organ for the expression of the loftiest ideals that should animate Jewish life today.

—I. H. L.

HELPING IN THE WAR EFFORT

THE Center has every reason to take pride in the accomplishments of its Committee on Civilian War Activities. The committee has to its credit an impressive list of accomplishments. Nearly 1300 men and women have either graduated or are now attending the classes in first aid, advanced first aid and nutrition, held in our building. The sale of War Bonds has been most successful, and we anticipate that the quota of \$100,000 will be reached before long. The Red Cross activities have attracted hundreds of women. Close to a thousand books have been gathered and forwarded to our fighting forces.

This is but an incomplete resume of what the committee has achieved to date. Our gratitude is expressed to all those who have been of help.

A few weeks ago there appeared the announcement in the daily press that the Free Synagogue, of which Dr. Stephen S. Wise is the distinguished head, would discontinue its Sunday morning services at Carnegie Hall, and that henceforth it would conduct services on Friday evenings in its own Synagogue House on West 68th Street.

I wonder if the reader grasps the full significance of this announcement. The Free Synagogue conducted its services on Sunday mornings for some thirty odd years. In doing so, it followed the general custom in vogue among all the leading Reform Temples of holding its principal service on Sunday morning. In some Temples the Sabbath service was abolished altogether in favor of Sunday, and in others, while some form of service was retained for Saturday morning, the main emphasis was placed upon the Sunday morning service.

In those days it was felt that the change meant the salvation of the American Jew's religious life. Saturday is a business day, and men and women are free on Sundays. Why not hold the service on Sunday and thus win the Jew for the Synagogue?

It must be mentioned, too, that some of these Reform leaders (and this, happily, cannot be said of Dr. Wise) were anxious to make this change because it was in keeping with their policy of assimilation, and thought that the innovation would bring about the happy consummation of their dream of a day when all barriers between Jew and non-Jew would be removed.

And today, after two generations of Sunday services, what do we find? I am sure that I do not exaggerate that it was, and is, a total failure. There is something in the Sabbath service that cannot possibly be transferred to any other day. The Jewish Sabbath is a hallowed tradition of thousands of years, and such a tradition cannot be lightly disregarded. Even the Jew who could not find it possible to observe the Jewish Sabbath as he should, rebelled at the thought that he should actively betray that institution which

did so much to preserve and sanctify Jewish life. If he could not observe it in fact, he at least observed it in spirit, and remained loyal to it in his heart and soul.

True, many of these pulpits were successful in attracting large audiences on Sunday mornings. But the leaders soon found that they came not for Sabbath worship but just to listen to addresses or lectures on topics that would attract them equally on Monday or Thursday night. It was a fad, popular for a while, and like all fads, soon lost hold upon its followers.

Dr. Wise is not the only one to have taken this step in going back to the Jewish Sabbath. In Cleveland, Dr. Brickner, over a year ago, abolished the Sunday morning services which his Temple conducted for several decades, and instituted in their place Friday night services. Even Temple Emanuel of New York, one of the Temples that were among the first to establish the Sunday service, has this year dispensed with them. There is a definite trend in the Reform ranks to go back to the Jewish Sabbath—a definite recognition of the validity of the old traditional Jewish Sabbath in Jewish life.

It is a tribute to the courage, to the independence of spirit and mind of Dr. Wise, that he proclaimed this change. It is only a man of courage who will recognize mistakes and want to rectify them.

At his first Friday night service Dr. Wise preached on the subject: "Starting All Over Again." That is even more courageous! At his age, after two score years of conforming to the accepted Reform attitude, to begin all over again, to start anew, and to go back to the old Jewish path of the Jewish Sabbath—that does require a spiritual independence. A new lustre has been added to a career that has already won the highest distinctions in Jewish life.

Let us hope that not only the Free Synagogue, but all of our sister Temples in the Reform rank may soon be prompted to start all over again—to return to those spiritual resources of Jewish life that have given it the strength and beauty that have preserved it to our day.

Israel H. Perenthal

WHEN one sees — as I have seen — the Kadvoombach Synagogue of Cochin, built some 800 years ago, now ruinous and mournfully disintegrating, at once the vision rushes to mind of the analogous turbulent history of universally dispersed Jewry.

The Jews of Cochin, on the Malabar coast of India, form a small, obscure community—none too prosperous these days. Their history, however, is shot through with luminant highlights and on occasion attaining distinction, even eminence. There are conflicting oral traditions as to their origins, buttressed with archaeological finds and narratives of historians and travellers. One tradition declares that Cochin Jews are migrants from Palestine after the destruction of the Temple in 70 A.D. That tradition, of course, is maintained in practically all migrant communities of dispersed Jewry. The Cochin Jews believe that there was a small Jewish kingdom at Cranganore, a little north of the present British Cochin. They assert too, that their ancestors owned land and received privileges from a Cochin raja. Internal feuds, however, are said to have destroyed the Jewish kingdom.

The oldest document relating to the history of Cochin Jewry seems to bear out this tradition. The documentary evidence consists of an engraved plaque on two copper plates, written in Tamil, in colloquial style. It refers to Issuppu Irappan (that is, Joseph Rabban) who received from the local king—Bhaskara Ravivarman—certain privileges to be hereditary. The date is 1021.

In October 1498, Vasco da Gama was lying off Goa, repairing his two ships. A native — in turban, with sword, speaking the dialect of Venice, —came out to greet him. It was a Jew—Gaspar, who had turned Moslem, then Christian. Da Gama gave him his own name. The man became Gaspar da Gama, Gaspar da India, or —as he is sometimes called—Gaspar de las Indias. He became an agent for pepper and spices, the coveted produce sought by the Western nations. Gaspar had travelled widely in the East Indies, especially in the Molucca Islands. He helped Albuquerque in his conquest of southern India when the Portuguese invaded the peninsula. Although Gaspar had a chequered life, and although his religious and political principles changed

readily with the country of his most recent attachment, his wife—a Cochin Jewess—was devout and learned.

When the Portuguese power was firmly established in Cochin in the 16th century, Cochin Jewry began to experience—as usual—the brutal domination of the conquering power. Jews were scattered and persecuted. The ruling rajas, however, displayed a marked tolerance, friendship, even active protection of the Cochin Jews. The Jews had their own communal leaders—termed madaliars. They were, moreover, in close proximity to the reigning raja, the palace being nearby. This rare protective interest of the Hindu rajas was so intense, so effective, that the Portuguese dubbed the raja “King of the Jews.” Reciprocally, the Jews showed their devotion to the ruling sovereign by service in the military ranks of the raja. In 1550 the King of Cochin, at war with the Portuguese, refrained from joining battle with the enemy on the Sabbath, as on that day the Jews, “his best soldiers,” would not fight. One historian—Barros—says that in Malabar there were many native Jews who had become pagans and Moslems. According to Barros, they were merchants, hardy, resourceful, capable of defending themselves.

A Dutch traveller—Van Linschoten—visited Cochin in 1589. He describes the freedom of the Jews to maintain ceremonials and rituals. He comments on their fine stone houses and adds that they are rich merchants, in good repute, and counsellors of the King of Cochin. Unquestionably the Cochin Jews then had prestige and the protection of successive Indian rulers.

At no time were the Cochin Jews entirely isolated from European contacts. Early in the 16th century Sefar Torahs were shipped from Portugal for sale among Cochin Jews. In the 17th and 18th centuries Cochin Jewry secured its Hebrew texts, prayer books, and miscellaneous literature from distant Amsterdam, where Menasseh ben Israel had set up a print-

The Story of An Ancient Jewish Community

JEWS of INDIA'S COCHIN

By HARRY E. WEDECK

ing press. When Menasseh — as an emissary of Jewry—came to plead before Oliver Cromwell in behalf of the Jews of Holland, he cited the Cochin Jews as an illustration of Jewish prestige. In Cochin—declared Menasseh—the Jews had four synagogues. About a quarter of the Jews, he added, were white, the rest tawny-colored.

In 1603 the Dutch came to Cochin. The Jewish position, hazardous under the Portuguese, veered toward amelioration. The Dutch government—liberal, generous, enlightened—treated the Jews with humanity. Many Jews — marked by their abilities, their linguistic talents, and general accomplishments—entered the diplomatic service. Cochin Jews thus remained protected, peaceful when the British took over Cochin in 1795.

There is a 16th century manuscript, in which some Cochin Jews made an appeal to Rabbi David Ibu Abi Zimra of Alexandria. There was even then intra-communal hostility among Cochin Jews. Some were believed to be descendants of slave girls and Jewish merchants from Turkey, Yemen, and Aden. The appeal questioned their genuineness as Jews. Rabbi David answered in the affirmative.

There has also been found a tombstone—dated 1269 A.D.—from the island of Chenamangalam. It is in Hebrew, and runs as follows:

Blessed be the just Judge.

The Rock, His work is perfect.

This tomb is that of Sara daughter of Israel.

May the spirit of God rest her.

In the year 1581 of the Era of the Contracts,
the 28th day of the month of Kislev.

There is, further, an account of the Cochin Jews written in 1687 by a Jewish merchant—Moses Pereira de Paiva—who came from Amsterdam in 1686, with two Jewish companions. His “News of the Jews of Cochin,” tells how he was lavishly entertained.

He distinguishes between the black and the white Jews of Cochin, dwells on their appearance, their customs, their rituals. They enter the synagogue bare-footed. De Paiva lists the names of Cochin Jews whose descendants are still alive, bearing the same names.

The Cochin Jews are grouped into two main communities, the White Jews and the Black Jews, as de Paiva had observed. The White Jews—who are in the minority, only about one hundred being left—are the wealthier, more progressive group. They live in Jew Town Street, which was built, with Dutch help, in 1664. The White Jews have one synagogue, built in Dutch times. It is called Parathesi (a Sanskrit corruption of *paradesa*: *para*-foreign; *desa*-country.) Hence the Black Jews consider their White coreligionists intruders. The synagogue is next to the raja's palace in Mattanchery. There is no official rabbi. The White Jews intermarry only among themselves, or with non-Indian Jews. Nearly all speak English as well as Malayalam.

There is a smaller, secondary community of White Jews (called Manumitted, or Brown Jews) descended from Indian convert concubines of White Jews. There are fewer than twenty of these Jews; they worship with the White Jews. Among the White Jews common names are Isaac and Rebecca. All the White Jews are, according to tradition, said to be a mixture of Western groups—Ashkenazim from Central Europe. Sephardim from Spain and Egypt, and Baghdadis.

Of Black Jews there are about 800 or 900 in Ernakulam and Mattanchery; also smaller settlements at Chenamangalam and Parur, in Travancore. These Black Jews are quite dark-skinned, although tradition attributes the deep coloring to their long residence in tropical areas. Most are poor, illiterate. Poultry dealing is common. Some have small shops. Others are skilled in book binding. The boys are taught to read Hebrew. Houses are built in native style. The language spoken is Malayalam. Only a few know English. Both sexes wear extended loin cloths. The men wear colored skull caps. Many of the men display side-locks. The community has seven synagogues, the members being extremely orthodox. The Black Jews claim actual descent from the Jewish immigrants in Malabar who once had their own Jewish kingdom.

The Hindu caste system has influenced the relationship between the Black and the White Jews and between the White and the Brown, to the extent of manifest feelings of social aloofness, distinctiveness of racial heritage, and not infrequent hostilities.

Among the Black Jews there is no Cohen or Levite. Until recently surnames were not in use. Names are, as among the White Jews, Biblical—Elias, Abraham, Sara, Rachel. The customs of all the Cochin Jews have naturally been affected by contacts with

Hindu ways. Until recently Jewesses wore amulets — necklaces of tiger's claws set in gold. Both Black and White Jews have a kosher butcher and a mohel.

Among their foods, curries are popular — made of fish or chicken — heavily spiced, with rice. The White Jews have blondes and a few are red-headed. Although the majority of Cochin Jews are in humble circumstances, a few are University graduates, while there are also a number of physicians.

JEWIS ARE TINY MINORITY IN INDIA

WHENEVER the lethal shadow of the Axis falls across a land its Jews become of special, melancholy interest to their compatriots in the free countries.

So it is with the Jews of India now. The Japs are in Burma, which is next door to India, and India is ostensibly on their schedule.

There are few Jews, comparatively, in India. Among the teeming millions in that country the Jews are a very small group. According to the 1931 census, there are 24,141 of them, 12,450 males, and 11,691 females. The general population of India has increased about 15%, so it is possible that today India has about 35,000 Jews.

The great majority of Jews are in Bombay. 17,739 lived there in 1931. Calcutta had 1,867. In all the states under native rule there were only 2,935. The Cochin Jews,—described by Dr. Wedeck above—numbered 1,451, 721 males, and 730 females. In Burma, there were 1,218.

The Indian Jews, outside of Cochin, are divided mainly into the *Bagdadis*, and *Beni Israel*. The first are so called because they are said to have come from Iraq. Both have lived in the country for a long time, and the *Beni Israel* have dark skins.

There are about three times as many *Beni Israel* as the *Bagdadis*, and they are considered by the latter as of a lower caste. The *Bagdadis* are the financiers, the merchants, and the professionals, while *Beni Israel* are the proletariat. The *Bagdadis* observe the Sephardic ritual, and the *Beni Israel* are somewhat less orthodox, which is another reason for the distinction between the two groups. Then the

Bagdadis consider themselves more of the European class, while the *Beni Israel* speak one of the Indian tongues, Marathi, and are generally native in their appearance. The interest in Jewish affairs of both is confined to communal matters.

Until lately there was practically no Jewish immigration from Europe, or from the Americas. Nazi persecution brought some refugees. Unfortunately, these seemed to arouse ill-feeling among the Indian people because they entered the professions, mainly the medical profession. Native doctors resented the competition they believed they created.

Perhaps this antagonism was brought about chiefly by the propaganda conducted against Jews by Axis agents, who utilized Palestine for their purpose. Generally, however, there is little anti-Semitism in India, and while some Moslems have been influenced to feel sympathy for the Arabs fighting Zionism, the entire population is strongly opposed to the Axis.

The leading Jews of India are *Bagdadis*, and chief of these are the various members of the Sassoon family. In recent years though, some lawyers and doctors have emerged from the *Beni Israel*.

—J. K.

MINISTER CONDUCTS JEWISH SERVICES IN CAMP

Regular Friday evening services for the Jewish soldiers stationed at Camp Luis Obispo, in California, are being conducted by a Presbyterian Army chaplain. The minister, who is well versed in Hebrew, conducts the services in English and Hebrew.

BATAAN AND BETHAR

By DR. ISRAEL H. LEVINTHAL

The following is the text of a sermon preached on Saturday, April 11, after the fall of Bataan, by the Rabbi of the Brooklyn Jewish Center.

It is with heavy hearts that we have come to the Synagogue this morning. We are still shocked and overwhelmed by the news that came to us over the radio and in the press on Thursday last that Bataan had met defeat, that the flag of America on that distant island was forced to give way to the flag of our enemy.

We knew that Bataan could not hold out. We knew that all odds were against it, that it was greatly outnumbered by the offensive forces. And yet, so strong is the force of hope in the human breast, that we dared to hope for some miracle that would save Bataan. It was a glorious defense that our brave warriors — American and Filipino — have waged, a defense that will be recorded in letters of gold among the world's glorious annals of heroism and courage. But defeat came nevertheless and brought sorrow not only to those who lost their dear ones among the warriors but to all Americans who cherish the ideals for which our beloved country is battling today.

And yet, we dare not permit this feeling of sorrow to overpower us. That would indeed be the greatest victory of our enemy; nothing would give her greater delight than to see that this defeat has crushed our spirit, has weakened our morale, has permitted the despair of defeatism to overtake us.

Out of this disaster there must come a new determination, a new confidence, a new conviction that eventually victory will be ours.

Jews in particular can set the example of what this defeat ought to arouse within our hearts and minds. Tragedies like this often came into our lives, but they never were able to overpower us.

At this very season, we Jews are observing a period of national mourning. You are all familiar with these days of Sefira that we count from Passover until Shabuoth. On these days no merriment is permitted, music must not be heard, and even marriages may not be solemnized (except on certain days within this period.) What is the reason for this sad-

ness? The Talmud explains that during this period, many a century ago, a plague raged among the disciples of Rabbi Akiba. Twenty-four thousand of them died. It was on Lag B'Omer, the 33rd day of the counting of the Omer, that the plague ceased, and to this day we mourn the death of those whose lives were lost and we make a holiday of Lag B'Omer.

We have to go a little deeper into that brief explanation of the Talmud.

We know the historic event that took place in Rabbi Akiba's day. It was the last attempt on the part of Palestinian Jewry to win their national independence from Rome. A great and heroic warrior appeared, Bar Kochba, who led this war to rid Judea of the cruel yoke of Rome. Rabbi Akiba rallied to Bar Kochba's side. He even proclaimed him as the Messiah — the deliverer of Israel. The disciples of Rabbi Akiba were the gallant Jews who followed his call and joined Bar Kochba. For three years from 132 to 135, of the Common Era, they held out against the mighty military machine of Rome. So successful was their effort that Rome had to summon from Britain their mighty general, Julius Severus, to lead their hosts. Thousands of Rabbi Akiba's disciples met their death in this war for independence. On a certain day, — tradition would have it Lag B'Omer — Jerusalem itself was reconquered by these brave Jewish warriors. Success might have been theirs, and Jewish history might have presented a different story, but there were inner difficulties among the Jews themselves, and what the outside enemy could not at first achieve this enemy, working within the Jewish ranks, easily accomplished. Soon Bethar, the last fortress of the Jews, was conquered and the story of the rebellion came to a sorry end.

But the Rabbis did not permit the story thus to come to a conclusion. They utilized this defeat for self-criticism. They wanted to know why defeat came to them, to study the causes for the plague that overwhelmed them, so that they might at least learn how to guard themselves in the future. And so, in their mystic language, the

sages tell us that the plague that raged among these followers of R. Akiba was the disease of Askerah, a sort of croup that affected the throat and mouth of the afflicted. And when the Rabbis entered the vineyard of the Academy in Javne, they studied the causes of this deadly plague. R. Judah said the plague Askerah, *Siman L'lashon Hara* — was due to the curse of the evil tongue that raged in the camp of Israel. Here the enemy was at the gates, but the Jews had not learned the lesson of unity. There was dissension in their ranks. One group spoke evil of the other. It was this inner enemy of *Lashon Hara* that was responsible for the tragic end.

Another sage, R. Eliezer, said that the plague of *Askerah* visits those who utilize provisions for themselves without offering *Maaser*, the tithe, to the national treasury. An extreme selfishness took hold of the people. They withheld the tax that the Bible enjoined for the welfare of the people. They begrudged their Temple and their nation that substance that alone could achieve national strength.

The analysis of a third Rabbi, Simon, was that the plague comes, *All Bitul Torah*, when men give up their allegiance to the Torah, to their ideal. The plague came because the Torah of freedom and liberty seemed to have lost its hold upon the masses of the people.

After this defeat of Bataan, we of America ought to do just what these Rabbis were wise enough to do 1800 years ago, after the defeat of Bethar. We ought to search our own hearts, we ought, in a spirit of self-criticism, examine our ways, we ought to ask *Makoh zu*, this tragedy — why did it come? And strange to say, we would find the same answer that the Rabbis of old discovered in their day.

Askerah Siman L'lashon Hara. The plague that visited Bataan is the result of *Lashon Hara*. That was the curse in our American life until the attack on Pearl Harbor. The evil tongue of dissension and disunity held sway. Evil was spoken of our leaders and of all who endeavored to point the

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Great Composers Sent by Hitler to Enrich America's Culture

MUSICAL GENIUS IN EXILE

By DAVID EWEN

THE cataclysm in Europe, which submerged culture as well as civilized living, has brought to this country the leading men and women in every field of art and science. With them came the foremost of Europe's composers, all to find a new home here.

Thus, the greatest Jewish composers of the world are, for the most part, permanently established in this country. They are becoming part and parcel of our cultural life, enriching it with their genius. They are playing a vital role—perhaps the most vital role, in converting this country into the greatest center of music-making in the world.

Since their work is performing an increasingly significant part in our musical activity, it will be of interest to Jews in this country to know who these outstanding Jewish composers are, what they stand for, what their background has been, and how they are likely to contribute to America's musical production.

One of the earliest refugees to seek a haven in the United States was one of the great figures in twentieth century music, Arnold Schönberg, born in Vienna. Schönberg's influence has been felt by an entire generation. The inventor of a new system of tonality—the now-famous twelve-tone system—has opened up new vistas for musical expression. His music may not be pleasant to listen to, nor is it music intended to satisfy the senses. But it has revealed new expressions for music which, if used sparingly and intelligently, might enrich musical expression limitlessly. Many composers have been inspired to write in Schönberg's manner, notably Alban Berg, and Ernst Krenek.

Schönberg is now teaching at the University of Southern California. His music has been prominent in our concert halls. In New York, last season, a performance of his "Pierrot Lunaire," under his own baton, was one of the exciting musical experiences of the year. Somewhat later, there took place the world premiere of his latest work (completed in this country), the "Second Kammer-symphonie," introduced at the concerts of the New Friends of Music, and relayed throughout the country through the facilities of the National Broadcasting Company.

Also among the early arrivals from Hitler Germany was Kurt Weill, composer of such dynamic and racy operas

as "Mahogany" (written in the jazz idiom), and the "Three Penny Opera." Weill was a true son of the post-war period in Berlin, which hungered for pleasures and adored jazz. Though Weill composed in the most serious musical forms he wrote music not to interest the brain but to enchant the heart. He succeeded in bringing opera to the masses by utilizing librettos that were modern in style and theme, and setting them to a music that had gusto, impudence and color. Yet he did this without cheapening himself. He became one of the most famous musical figures in Berlin.

Then, with Hitler's rise to power, Weill came to this country and, almost at once, assumed a position of similar importance here. He temporarily abandoned opera to write music for the theatre. Within a few years he produced some remarkable scores for Broadway. Beginning with "Johnny Johnson" (in which he employed the jazz idiom with a freshness of viewpoint and a new verve), and continuing with the superb Max Reinhardt spectacle, "The Eternal Road," (in which he achieved a music more spiritual in quality and subtle in its atmospheric effects), he soon proved himself a master of dramatic music. Later, he composed the score for "Knickerbocker Holiday," starring Walter Huston. Most recently, he wrote the music for Moss Hart's "Lady in the Dark."

Other Jewish composers who escaped Nazi Germany include Ernst Toch, Karol Rathaus, and Paul Dessau. Toch is one of the most sincere musicians of our time, a composer of taste and dignity. The Boston Symphony featured his piano concerto and "Westminster Fantasy"; the Philharmonic and Chicago orchestras played his overture, "Pinocchio," and his one-act opera, "Princess on the Pea," has been heard on Broadway. Yet, despite the many performances of his music, Toch has never been sufficiently appreciated in this country. He is a composer of inexhaustible imagination and inventiveness. What he does, he does with consummate artistry. Toch is now doing musical scores for Hollywood

films, the most notable of his recent achievements being his music for "Ladies In Retirement."

Rathaus is a modernist who has produced works that are modern. His best known music include his operas, "Sergeant Grischa" and "Schweik." One of his orchestral suites was performed by Toscanini. Rathaus is a member of the faculty of Queens College.

Paul Dessau, a major musical figure in pre-Hitler Germany, has composed music in many forms, and has always shown distinction of style. Dessau, now that he has made America his home, has allied himself intimately with the cause of Jewish music, and is one of the founders of the recently established Jewish Music Forum in New York.

The Jewish Music Forum was organized in 1940 in New York. Its leaders, besides Paul Dessau, include A. W. Binder, the chairman; Arthur Holde, secretary, and a governing board including Oskar Guttman, Joseph Yasser, and Jacob Beigel. It has many all-important missions. It provides a forum where musicologists can discuss their findings in Jewish music before interested musicians. It sponsors concerts where the works of Jewish composers can be presented before discriminating listeners, discussed and analyzed. It inaugurates public concerts of Jewish music, and it hopes to publish a year book in which the findings of the Forum are presented in a permanent form.

The Forum has already attracted to it world-famous musicians who have discussed different phases of Jewish music. Castelnuovo-Tedesco revealed the Jewish influences in his own works. Dr. Eric Warner, of the Hebrew Union College, dissected new approaches and methods in Jewish musicology. Dr. Curt Sachs, one of the greatest musicologists of our time, described the musical instruments of the ancient Jews.

Besides these discussions, the Jewish music of composers like A. W.

Binder, Stefan Volpe, Castelnuovo-Tedesco, Julius Chajes, Gerson Efros have been performed.

Thus the Jewish Music Forum is one of the most vital influences working for Jewish music in our time.

From Vienna came an outstanding musical personality in Erich Wolfgang Korngold. Korngold was, at the turn of the century, one of the most extraordinary musical prodigies of recent memory. At the age of ten he composed phenomenal music that was performed throughout the world. Many leading critics spoke of him as "another Mozart." Korngold outgrew his prodigy days to become a composer of importance. His opera, "The Dead City," was in the permanent repertory of many famous European opera houses, and was successfully performed at the Metropolitan Opera House. Since coming to this country, Korngold has been associated with Hollywood, where he has produced notable scores for many pictures, including "A Midsummer Night's Dream," "Juarez," "Anthony Adverse," and "Robin Hood" (the last-named winning the Academy Award for the best musical score of the year).

Czechoslovakia's leading composer, Jaromir Weinberger, came to this country soon after the Munich pact. The composer of the world famous opera, "Schwanda," Weinberger has long appealed to a large public by virtue of his robust and colorful musical style. Since coming to this country he has been an important creative figure here. He was commissioned by the New York Philharmonic to write a new work for that orchestra. This composition, "Under the Spreading Chestnut Tree," has since become a favorite with leading symphony orchestras. More recently, he has written an "Abraham Lincoln Symphony," introduced this season by the New York Philharmonic.

From Italy, there is Mario Castelnuovo-Tedesco, now a resident of Hollywood, where he is doing work for films. Castelnuovo-Tedesco felt his Jewish origins keenly. His grandfather was a celebrated rabbi, and from him he inherited his profound interest in Jewish music. Some of Castelnuovo-Tedesco's works are strongly racial in character, including "Three Choralas on Hebrew Themes," and the violin concerto, "The Prophets," inspired by the Old Testament, and written for Jascha Heifetz.

Castelnuovo-Tedesco is a musician of extraordinary attainments. His mu-

IF U.S. JEWS HAVE REASON TO BE AFRAID—SO HAVE ALL AMERICANS

THE Jews of America are afraid . . . Thus begins the first sentence of an article in a recent issue of the *Saturday Evening Post*.

What are the Jews afraid of? Are they afraid of pogroms, persecutions instituted or encouraged by the State? There has never been a pogrom in a democracy. Are they afraid of being forced into ghettos? There has never been a ghetto in a democracy. Are they afraid of the concentration camp? In a democracy concentration camps are for enemies of the government, placed there by law. Are they afraid of imprisonment? Is there any record of a Jew ever being imprisoned in a democracy just because he was a Jew? No.

The men who created American democracy were wise men. They foresaw these and other fears. They were descended from men who knew what persecution meant, who had been imprisoned, or worse, for being disrespectful of kings, for debts, for these and a hundred other causes, and for worshipping God in their own way.

They foresaw, they knew what unbridled passion could do to those in its grip as well as to its victims, so they put a bridle on. They placed their new democracy not above but under the law. "All men," they said, "are equal before the law." They said it and they meant it, and they set it down not in words alone, but in acts, in the institution of courts.

His music always reveals the construction of a supreme craftsman, as well as the musical ideas of a forceful and original mind. His recent works include a new piano concerto, which he himself has been performing with leading American orchestras, and a concert overture "King John," first performed by the New York Philharmonic.

One of the most recent arrivals from Europe, Darius Milhaud, is France's major living composer. He came here soon after the tragic fall of France, and is now on the faculty of Mills College (California). Since 1919 Milhaud has occupied a dominant position in French music. When Ravel died Milhaud was immediately accepted as the leading French composer of our time. Milhaud is at his best when he writes in a satiric vein,

That was 150 years ago. Does this democracy still live under the law? Is the Constitution, is the Bill of Rights dead? What is the record? Not perfect, by any means—the law has to be administered by men, and men are not perfect — but the record is not bad, and it is getting better.

Well, you say, granted the Jews of America have nothing to fear from the Government, granted that they have equal protection under the law, how about anti-Semitism? Isn't there anti-Semitism in America? Yes, there is—no use blinking that—as well as other prejudices. But remember, the creators of this democracy were not so foolish as to think that prejudice could be destroyed in a day or by any act of theirs. They did what they could, they saw to it that, by the institution of the law, prejudice should be made ineffective. Perfectly? Certainly not. Democracy is a new thing in the world, it takes time to live in the democratic way, and every generation adds to this knowledge.

No, the Jews of America have no cause to be afraid, unless every one in America has cause to be afraid. If that is so—well, let's read the complete sentence of the article of the *Post*: "The Jews of America are afraid that their number is up—if not today, then tomorrow or the next."

If that day ever comes, it won't be only the Jews. On that day, democracy's number will be up.

—By JOHN A. RICE, in *P. M.*

when his music has bite and sting. Performances of Milhaud's music have always been frequent in this country, but never as often as today. His charmingly impudent "Scaramouche" has been played by the piano duo, Bartlett and Robertson; his one-act opera, "Le Pauvre Matelot," has been performed in Philadelphia and New York; his "Ballad" for piano and orchestra has been introduced by Stell Andersen with leading American orchestras, and he has been playing his new piano concerto frequently. Last year, there took place an all-Milhaud concert in New York—a cross-section of his achievements over a period of many years. This program proved—if any proof was necessary—that he is one of the leading voices in contemporary music.

The Significance of the Counting of the Omer

OMER AND SEFIRA

By DR. ELIAS N. RABINOWITZ

THE word Sefira means the process of counting. In this case, it means the counting of the number of days and weeks from the time of presenting the offering of the Omer till the time of the offering of the first fruit on the Feast of Weeks. This practice is based on several passages in the Pentateuch. We shall quote first the principal passage in the book of Leviticus XXIII, 10: "When ye are come into the land which I give unto you and shall reap the harvest, thereof then ye shall bring the sheaf of the first fruits of your harvest unto the priest. And he shall wave the Omer before the Lord,—on the morrow after the Sabbath the priest shall wave it." This passage continues to prescribe, in a few verses beyond this, the following: "And ye shall count unto you from the morrow after the day of Rest (Hebrew Shabbath) that ye brought the sheaf of the waving seven weeks. Even unto the morrow after the seventh week shall ye number fifty days." A similar injunction is found in Deuteronomy XVI, 9: "Seven weeks shalt thou number unto thee—And thou shalt keep the feast of weeks unto the Lord." The ancient Jews were an agricultural people. All the festivals, besides their historical background, had their agricultural import. This is even more clearly evident from a passage in Exodus XXIII 14, 15.

In regard to the Omer there is quite a lengthy description of the ceremony from the time the sheaf was cut until it finally appeared as a grain ready for consumption in the Mishna Menachoth Chapter 10.

The Omer must be of barley. On this point, all Talmudic authorities agree.

One point of dispute in regard to the Omer and the counting of the days following it, was the explanation of the word on the morrow after the Shabbath, in the passage of Leviticus quoted above. The Rabbis explained the word "Shabbath" as referring to the day of rest, that is, the festival. The Sadducees and other sectaries, and later the Karaites, took the word literally, that is to say, the Sabbath. According to them the fiftieth day Shabuoth was always to be on a Sunday.

The Feast of Weeks, Shabuoth has a number of names. It is known as Hag Ha Shovuoth, the Feast of Weeks, Hag Habikkurim, the feast of the first ripe fruits and Yom Matcon

Torosem, the day of the giving of our law. The Christian world adopted the name Pentecost, the fiftieth day from the Greek word pentecoste, fiftieth. In Rabbinic literature it is generally designated "Atzereth." The word "Atzereth" means a gathering, particularly a festive gathering for the conclusion of a festive season. In this manner, we have the Shemini Atzereth following the Feast of Tabernacles. It is a day of assembly or gathering for the conclusion of the festival season. In like manner, the Feast of Weeks was regarded as the conclusion of the Spring festival. It was considered by the Rabbis as one long stretch of a festival season from the reaping preparation and offering of the Omer during Passover till the bringing of the Bikkurin, the first ripe fruit to the temple of Shabuoth. In other words, the season from Passover to Pentecost was considered one prolonged festival.

The Omer was of great significance to the religious teachers of old. One rabbi says that it is a repayment for the manna descended from heaven for forty years in the desert.

The Omer and the Sefira and the Bikkurin are merely steps in the same religious performance. Since the Temple was destroyed, and offerings and sacrifices ceased to exist, should the practice of the Sefira continue? The accepted opinion of the rabbis was to continue the counting of days and weeks, but merely as a reminder of the glorious days of the past when the temple existed and Israel was on its own soil.

At the present time, the period between Passover and Pentecost has been transformed into a period of semi-mourning. Weddings are prohibited, cutting the hair is forbidden except on certain minor festivals, as Rosh Hodesh (the beginning of the Jewish month) and on Lag BeOmer. There is no adequate explanation for this observance. The accepted explanation is the statement in Tractate Jebamoth 62b that the pupils of R. Akiba

died in the time between Passover and Pentecost. There is no mention of any period of mourning in that passage in the Talmud. Nor is there any indication of an interruption in the epidemic of diphtheria to which their death was ascribed. R. Moses Schreiber (Sofer), the celebrated Rabbinic scholar of Pressburg, Czecho-slovakia, living in the first half of the last century, proposed another solution for the observance of the Lag BeOmer. Basing his statement on some undefined Midrash, he conjectures that Lag BeOmer, the 18th day of Iyyar, is the anniversary of the first falling of the Manna.

However, the entire observance has become an established usage among Jews, the world over. It has been sanctioned by the Shulhan Aruch and older authorities and is obligatory upon observant Jews.

The observance of these days differs in different localities. Some observe these practices during the Jewish month Iyyar. But the majority follow the precepts of the Shulhan Aruch and accept the entire period as one of semi-mourning.

It is customary to count the Omer, or rather the days and weeks after the Omer, some time after darkness has descended upon the earth. Between the time of sunset and the blessing over the counting of the Omer, we are told to abstain from work. The rabbi of the congregation or community, or some wholly respected member of the community, is delegated to pronounce the blessing and the counting. Some congregations indulge in curious manifestations of emotional ecstasy during the Sefirath Ho Omer, (counting of the Omer). This is true, in particular, of communities influenced by cabalistic mysticism and Hasidism. Moved by the fantastic metaphysics of R. Isaac Luria and his prayers, many congregations go through an entire ceremony of lamenting and praying not at all

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A TALK WITH SCHNITZLER'S WIFE AND SON

By ALFRED WERNER

IN September 1923 a poll taken by the *Jewish Tribune* of New York City among its readers, listed Arthur Schnitzler, Austrian novelist and playwright, as one of the twelve outstanding Jews of today. In the field of literature, the choice was Schnitzler, Israel Zangwill, Georg Brandes, the Danish literary critic, and Chaim Nachman Bialik, the Hebrew poet. Today, ten years after Schnitzler's death, we still do homage to his name, and though his plays are rarely, if at all, played on the American stage, his books are still widely read—his novel, "Therese," for instance, the sad "chronicle of a woman's life," or "Fraulein Else," the story of a martyr.

In New York City live Schnitzler's wife, Mrs. Olga Schnitzler, and his son, Heinrich, and to them I went to discuss Austria's great dramatist and novelist.

Heinrich Schnitzler, an actor, stage director and lecturer, is forty years old, fair-haired as was his father, medium-sized, good-looking. He related to me how, through a fortunate set of circumstances, his father's manuscripts were preserved from Nazi destruction when the Germans marched into Austria in March, 1938, though his large collection of books could not be saved. With the help of a young Englishman, a student, the manuscripts were placed under the protection of the British embassy. Some of these treasures were brought to the University of Cambridge, England. Some were shipped to America, and through the great courtesy of Dr. C. C. Williamson, director of the libraries at Columbia University, a room in the library building was acquired to house them. The chief item in this treasure was Schnitzler's autobiography and his diary. The former, describing Schnitzler's life up to the early nineties, when the young physician began making writing his sole occupation, is not to be published before 1951, according to the writer's last will and testament, whereas the diary, ended only by the writer's death, will not be made available to the public before 1981. The country, which has given refuge to the writer's widow and son and daughter-in-law, also holds a great deal of his unpublished fiction, plays and stories.

"Did Arthur Schnitzler have any personal relations with America and Americans?" I asked his son.

"He never visited the United States," Heinrich Schnitzler answered, "but a number of American scholars and students came to see him in Vienna. Professor Otto P. Schinnerer, of Columbia, who published several studies of my father's work in the *Germanic Review*, and Professor Sol Liptzin, of City College, his English biographer, did a great deal to popularize him in this country. Several of my father's plays were performed here, such as the 'Anatol' cycle, 'The Lonely Way,' 'Professor Bernhardt,' and 'Light o' Lovc.' John Barrymore was the 'Anatol' in 1912, while in 1930 the part was played by Joseph Schildkraut. Practically all of my father's prose writings have been translated into English. But there is only one reference in his works to the United States. That occurs in his short sketch, 'America.' It opens the collection of his early writings, 'Kleine Komodie,' which describes the emotions of a man landing in the United States. It was written in 1887, when my father was twenty-five and was still far from making literature his sole aim of life."

"In my opinion," I observed, "your father continued to be a physician even after he had put away his medical instruments. I cannot think of any more experienced anatomist of the soul, or any more thorough pathologist of the human mind in the whole field of literature, though during the early part of his career some of his contemporaries thought differently. Your father is said to have remarked once at that time: 'Many of my friends still feel that I am a better doctor than writer, and really have greater confidence in my treatments than in my novels and plays.'"

Heinrich Schnitzler smiled: "I did not know he said that. But medicine was a family tradition. My grandfather, Professor Johann Schnitzler, was a noted throat specialist, whose patients included many famous theatre people, such as Adolf von Sonnenthal and Charlotte Wolter. My father took up laryngology, too, and

wrote a basic laryngological handbook in collaboration with his brother-in-law, Professor Markus Hajek, who died a refugee in London, some time ago. He also wrote medical reviews for the *Wiener medizinische Presse*, a journal founded by his father, and he later became the editor of *Internationale klinische Rundschau*. To judge by the articles that bear his signature, he was particularly interested in neurasthenia, hypnotism, psychotherapy and telepathy. Incidentally, he reviewed one of the early books of Sigmund Freud, who later stated that my father's intuition had led to some of the same discoveries he had made through his own researches. My father stopped practising medicine when he was thirty-five. But up to his death he was interested in medical problems, and he often visited his younger brother, Professor Julius Schnitzler, a famous surgeon, in his operating-room. This uncle of mine died two years ago."

I suggested that Schnitzler approached the Jewish question like a responsible physician who does not dare to risk his patient's life by the application of radical therapies.

"That is true," Mr. Schnitzler replied. "My father, who had witnessed the rise of rabid anti-Semitism—particularly at the University of Vienna—received Zionism with sympathy but also with certain misgivings. You know, my father and Theodor Herzl, who was two years his senior, were good friends up to the moment when Herzl started his Zionist movement. Of course, the man who wrote the novel, 'The Road to the Open,' and later the much-discussed play, 'Professor Bernhardt,' unmistakably showed his great attachment to his people. But his novel impartially introduced not only the zealous Zionist type, but also the sceptic who seriously doubts whether Zionism can solve the Jewish problem."

Mr. Schnitzler referred to two leading figures in "The Road to the Open," published in 1908 as "Der Weg ins Freie," which, though essentially a Viennese love novel, also grapples with the Jewish problem. It was this "Jewish problem" that jarred on the nerves of "Georg von Wergenthin,"

the non-Jewish hero of the book: "Wherever he went he met only Jews who were either ashamed of being Jews, or were proud of their race but afraid of people thinking they were ashamed of it." Though the Vienna of 1908, with its music and flirtations, its endless debates and comparatively, harmless anti-Jewish outbursts, has long since vanished, one can meet today in any circle such types as the ardent nationalist, Leo Golowski, who shoots an anti-Semitic lieutenant, and the tortured sceptic, Heinrich Berman, who feels kinship with no one. As for Prof. Bernhardt, the medical Dreyfuss, he is in some respects one of the forebears of that victim of Nazism, Professor Mamlock, and the character of the Austrian physician of Imperial Vienna (not altogether fictional) is just as heroic and altruistic as that of the German doctor of 1933.

I spoke to Mr. Schnitzler of his father's last days, and recalled he had said to an interviewer a year before his death: "I am ready to go . . . I am ready to drop my pen because I know that I have worked wisely and well during a lifetime. My conscience is clear at least on that point . . ."

"It may interest you to know," said the son, "that he ordered that he be given a pauper's funeral, with no speeches at his grave, no mourning, no wreaths. The money thus saved was to be distributed among hospitals. He was buried in an *Ehrengrab* (honorary grave) granted him by the Jewish community of Vienna. But no official of the Austrian government was present at the ceremony. As a fighter against what Max Nordau once called 'the conventional lies of our civilization,' he had always been rather embarrassing to the reactionary Austrian authorities. Recall the 'scandal' that was caused by 'None But the Brave.' The military authorities deprived my father of his officer's rank, charging him with having soiled the honor of the army. Or the outbursts of indignant morality after the publication—and particularly after the performance—of 'Reigen.' The Viennese Nazi paper, *Deutsch-Oesterreichische Tageszeitung*, recorded my father's death with the dry statement 'der juedische Literat Artur Schnitzler gestorben!' No obituary was deemed necessary. Needless to say, some of his books were burned with those of other Jewish or anti-Fascist writers in the Nazi bonfire of 1933, while the rest were

destroyed when Hitler occupied Austria."

After my talk with Heinrich Schnitzler, I went to see his mother. Mrs. Schnitzler is a youthful-looking, charming lady. She is rather reticent in the presence of an interviewer who desires to catch a glimpse of Schnitzler's personality.

"It seems to me that of all persons, you are best qualified to talk about Dr. Schnitzler," I said. "Won't you tell me some of your recollections of him?"

"Well," she replied hesitatingly, "I

made his acquaintance when I was only a little girl, and he was already the famous author of 'Light o' Love.' I received a fellowship from the Hofburgtheater, and I studied dramatic art at the Vienna Akademie. Like most young girls I admired in Schnitzler the modern author who understood us better than anyone else, for just as Ibsen's 'Nora' had expressed the convictions of an earlier generation of women, Schnitzler's 'Christina' in 'Light o' Love' voiced our own somewhat rebellious thoughts. I was mar-

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PARABLE

By ARTHUR SCHNITZLER

Translated by Alfred Werner

This Parable was found among the posthumous papers of Arthur Schnitzler. It was written in 1918. The translation was authorized by Heinrich Schnitzler, the author's son.

SOMEWHERE in the mountains I was lying on a sloping meadow. The air was so strange and strong that I felt as though I were looking deeper into the blue of infinity than I had ever before. And I thought I could hear the whisper of human voices, far below, in invisible cities.

Then, lo, from above, there floated down a host of heavenly beings. Gentle brilliance streamed before them as they passed by, and like children of one father, each had an arm around the other's shoulder. I asked them:

"Whence come you, miraculous beings?"

"From God," they answered.

"And whither are you going?"

"To men."

"And what are you called, you beautiful ones?"

"Ideas."

And they moved away, and brilliance streamed behind them and vanished softly.

But I fell asleep, as though exhausted by the inconceivable bliss of such a meeting, and it seemed to me as though sounds of far-away human voices penetrated my dream. In the beginning they were sounds of happiness, but gradually they changed, and became a tumult — shouts of fury, of despair, of hatred. A thundering uproar pierced my solitude.

When I opened my eyes, I saw

these beautiful beings moving toward me again, from the direction whence they had disappeared. But already at a distance I noticed that some change had taken place. Their posture was not so free, and they were not turned skyward as before. Their heads were bowed, as though oppressed by sorrow and shame. And when they came nearer I saw that their garments were soiled and torn, and hung loosely from their bodies. And yet, they were the same. Their faces were the same, and their eyes, though saddened, were the same. But I could not tell whether it had been hours or centuries that had elapsed since I had first met them.

"Whence come you?" I asked with deep concern.

"From man," they replied, and their voices sounded broken.

"What happened to you?"

And they said:

"When we arrived at our place of destination we were received with joy. We were chosen as leaders. We had to accept. But then men began to form into groups. Struggles developed — and, what became of us you can see for yourself."

"What, did they not respect you more—you who bore the divine name of Ideas?"

"We did not bear that name any longer. They called us by a different name: Convictions."

"And thus they let you go?"

"Yes. And now they wave the rags of our garments, they throw them at each other's heads. That satisfies them. But we, we return to God, whence we came."

And they disappeared.

BOSSMAN'S REVENGE

By H. L. CUNNINGHAM

YOU say you want my story for your newspaper. I doubt if it holds interest, for you have heard it many times. The same theme with variations has been wrought out since we built the Pyramids, since we served the Pharaohs in the days of our Egyptian bondage. It may even weary you to hear it again.

Yes, the facts are dramatic: a man who doesn't fly a plane too well takes what you, in your country, call an "old crate" and makes his way to partial safety; the plane crashes into the sea as a struggle goes on in the air between an elderly man and a strong youthful guard; the guard meets death in an unusual way; the elderly man, after a harrowing experience in the sea, is rescued and brought to your country.

I am the elderly man. I lived through these events. But here, in the security of your country, they seem unimportant. The significant element does not emerge in the details of my escape.

Whence came the elements of character which underlie the things I lived — patience, endurance, understanding? These seem to me to be the important ingredients in the story.

I had lived an eventful life, yet a peaceful one. I had charge of a factory which built planes. I had "worked my way up from the bottom," as you put it and, hence, was master of every process.

One day some men in uniform came to the factory and took me away. I had violated no law. I had not been inefficient, for my planes ranked as the best in their class. I happened to be "non-Aryan." That was all.

One of the uniformed men had worked in the factory. He had not advanced far. He distributed parts in one of the simpler processes. He became my supervisor.

Fritz—this supervisor—could never have advanced far in the building of planes. He lacked a sense which is hard to define. Let me call it the sense of craftsmanship, such as that which made the Temple of Solomon a structure so perfect.

From the outset he found pleasure in cruelty towards me. I could understand that. I bore it with a spark of the fortitude my people had captured in their wanderings in the Wilderness.

"Step, Bossman — one, two; one, two!" he ordered.

I stepped: one, two; one, two.

"How does it feel, Bossman, to use a monkey wrench?"

"You may know later," I said.

But I think Fritz didn't understand my meaning. Fritz didn't understand anything too well.

He flew into a fit of rage when I told him the truth, that it takes craftsmanship, not routine, to make a plane. The skies will see lower quality planes soon.

"I'll give you routine, Bossman," he said. "You'll learn what routine can do to a man."

"I think you may be sorry," I told him.

There was an old plane in the concentration camp—a wreck which had not been removed. He marched me, one, two; one, two, to the wreck.

"Take it apart, Bossman."

I took it apart. How long it required I need not tell you. Nor need I tell of the discount in rations I received because I worked too slowly to satisfy Fritz.

"Distribute the parts," he ordered.

I distributed the parts.

"Put it back," he ordered.

I put it back.

Week on week, month on month, for thirty months I took it apart, distributed the parts and put it back.

"You'll learn things here you didn't know were in the books, Bossman," he told me often.

"I'm learning many things which may serve me well some day," I replied each time.

"Always 'some day.' You have no days but these, Bossman."

I would tell him the truth again: some day he would lose planes faster than he did now. You can't build a plane by routine.

Fritz developed a specific routine as a punishment for this comment: I must carry a heavy part of the plane on my shoulder one hundred steps; drop it, shoulder it again and bring it back—all in the order: one, two; one, two.

I told him he hurt himself more than he hurt me. I spoke of the resources of an oppressed man. I said:

"You're making me strong." But Fritz didn't understand my meaning. He didn't understand anything too well.

Because I told him the truth and because, in the language of your country, I could take it, his hatred for me grew.

"I'm going to break you, Bossman — break you bit by bit."

"You're breaking yourself," I said. "My muscles are strong. My spirit is strong. Oppression always strengthens the oppressed."

"Being so strong, Bossman, why not attempt to escape?" He patted his gun as he said this. I knew he sought an excuse to kill me.

"In due season I will escape. When enough planes have fallen then will I escape."

"I'll be there when you try," he said.

"Yes, you will be there when I try."

"You're going back, Bossman, back to the factory. This trip you work for me. I'm the Bossman. I tell you what to do. I know, don't I?"

"Yes, you know: take it apart, distribute the parts, put it back; one, two."

Then I realized that it had come: you can't build planes by routine. Oppressed people have a genius wrought out of solitude and despair—patience. That genius I had put into the planes I made.

I worked on what you call the "trick" of putting it back when Fritz told me we would return to the factory. I had become so mechanized that I could estimate to the quarter of an hour the time it would require for this portion of my routine. I measured my work time with the time set for our departure.

I sensed, as time for departure drew nearer, the mounting hatred in my guard. At last he marched me to a final completion of my task: one, two; one, two. We reached the plane where I shouldered the last heavy part, completed my routine, and made final adjustment of the part. I climbed into the cockpit as I had always done when the task of putting it back had

Continued on page 22

Condensed from the article in the current issue of "The Contemporary Jewish Record."

THIS brief survey will be limited to the most marked trends in elementary and secondary Jewish education in the United States. The year 1910 offers an appropriate starting point for our survey. It was at that time that Dr. Samson Benderly, at the invitation of the then recently organized Kehillah, came to New York to establish the Bureau of Jewish Education. That was the first time that an American Jewish community officially recognized its responsibilities to provide not only philanthropic institutions for its needy but also Jewish educational facilities for its growing boys and girls. During the three decades that have passed, twenty-two other Jewish communities followed New York's lead and created some form of central, community supported agency devoted to Jewish education.

Dr. Benderly and the group of capable young men he gathered about him formulated for themselves a fairly well-defined philosophy and program of action. This group of educators clearly indicated the type of school and curriculum which they favored. They had little or no sympathy with the one-day-a-week school or with the parochial schools. The point of view on the future of Jewish community organization inclined the Bureau quite definitely toward the communal school which was unaffiliated with any congregation. The subjects most favored in the curriculum were Hebrew, Bible, Jewish History. The schools were to be modern-American-Hebraic Zionist-religious, some stressing one, and others another of these primary components of the curriculum. The whole approach was predicated on the assumption that the rapid increase during the first two decades of the century in the number of Talmud Torahs — week-day schools unaffiliated with congregations — was going to continue. They were the expectation and the hope that the tendency to separate all Jewish education from the control of any individual in the form of a private *cheder*, or of a particular congregation, would gather momentum and eventually dominate the area of elementary and secondary education.

The first thing to note is that this hope and expectation, whether for good or for evil, have not materialized. In the early twenties, congregations and

congregational schools increased in geometric ratio for a number of years. On the other hand, the number of communal schools and the number of children attending them either remained static or started to fall off. Thus, for example, New York City had only 50 congregational schools with 8,000 pupils in 1916, while in 1928, there were 209 congregational schools with 25,800 pupils. During the same period the number of Talmud Torahs in New York City decreased from 77 to 60, and the number of pupils attending them fell off slightly from 22,500 to 22,300, this despite the tremendous growth of the general Jewish population during that decade.

Moreover, Yiddish-secularist schools, initiated and maintained by various political groups and fraternal orders, made their appearance in 1910. In 1936 the Yiddish schools of all types, excluding the Communist group, had an enrollment of approximately 12,000 pupils. The parochial school, which at one time seemed to have no future whatsoever in the American scene, also displayed extraordinary vigor. Between 1917 and 1939 the number of parochial schools in New York City increased from five to fifteen, and the number of pupils rose to 3,700. These yeshivoth, especially the more modern among them, despite the comparatively small number of students they reach, promise to furnish a most valuable leaven to the spiritual and intellectual life of American Jews.

Every community central agency always made strenuous efforts to have all the schools in the community affiliate themselves directly with it. In various communities tension developed between central agencies and congregational schools, particularly those meeting during the week.

The new theoretic approach appeared most fully developed in New York City in 1939 with the organization of the Jewish Education Committee under the lay leadership of Judge Samuel Rosenman, and with Dr. Alexander Dushkin as its executive direc-

Survey of Jewish Education Finds Decrease in Chedorim and Unaffiliated Schools

TRENDS IN JEWISH EDUCATION

By RABBI SIMON GREENBERG

tor. This Committee came into being as a result of an appropriation by the Friedsam Fund of one million dollars to further Jewish religious education among the Jewish youth of New York. Both the older Bureau of Jewish Education and the Jewish Education Association, which, under the leadership of Mr. Israel Chipkin, had performed heroic services in the intervening years, were merged into one new organization.

The Committee approached its task with a sincere effort to take into account, as fully as possible, the changes that had taken place in the Jewish community since 1910 and to reckon with them in both its plan of organization and its pedagogic procedures. Hence, it did not start with the premise that its chief function was to conduct any group of elementary schools, though it did take over the maintenance of the Talmud Torahs previously subsidized by the Federation of Jewish Charities as well as the secondary school system. Nor did it come forth with any one school curriculum as the best suited or most desirable for the American Jewish community. Instead, it approached its task with the conviction that every sincere effort now being made to develop an educational system for American Jews should be given an opportunity to function at its best. The philosophy of cultural and religious pluralism advocated for American democracy generally is to be thus applied also to the American Jewish scene.

Organizationally, therefore, Jewish education in the United States is tending to take the following course: The private Hebrew teacher with his *cheder* is maintaining but a precarious foothold in the community. Whereas in 1910, it is estimated that he taught some 40% of those receiving Jewish instruction at any one time, in 1940 he was teaching less than 10% of the total number of pupils. The number of Talmud Torahs, Sunday Schools,

or weekday schools completely unaffiliated with congregations or fraternal orders is also decreasing. At the same time the central agency is seeking definitely to dissociate itself from any one type of Jewish education and curriculum. It prefers rather to set itself up as a directive force, helping each group of schools to organize themselves into larger units and to perfect their own educational purposes and procedures to as high a degree as possible.

Accompanying these changes in the organizational aspects of Jewish education have been changes no less marked in other areas. There has been a definite tendency toward decreasing the number of hours the child attends in the Talmud Torah, from ten hours per week to seven and a half or less. Economic considerations, parental pressure and child resistance has had more to do with this change than pedagogic or health considerations. On the other hand, there has been an increasing recognition of the inadequacy of the one-day-a-week school, and many congregations whose schools previously had only a Sunday session are now attempting to introduce one or two additional week-day sessions. Present developments would seem to indicate that the three-day-a-week school of one and one-half to two hours per session is the minimum sought by those interested in transmitting to our youth something more than the merest smattering of Jewish knowledge. Moreover, the three-session-per-week supplementary school seems to meet best the needs of the present American Jewish environment.

While the estimated enrollment in the schools has risen in the last thirty years from about 100,000 to 200,000, the percentage of the total number of Jewish children of school age receiving any kind of Jewish education appears to have remained rather constant. At any one time, not more than 25% to 30% of the total number of Jewish children of school age are to be found in any Jewish school, while 70% to 75% of the total number of Jewish children have some form of contact with a Jewish school some time before their sixteenth birthday. The age level at which children now come to the Jewish school has from all appearances risen from approximately seven years to nine.

The most revolutionary innovation introduced into American Jewish education during the first two decades of

the twentieth century was the so-called "natural method" of teaching Hebrew. Influenced by the Zionist movement, by the revival of Hebrew as a spoken language in Eretz Yisroel, and by the pedagogic principles vigorously advocated by a group of foreign language instructors in all countries, Jewish educators attempted to make Hebrew the sole or the dominant language of the Jewish school in America. As so frequently happens when a good cause is too zealously defended, some of the followers swing over to the opposite extreme.

However, the vast majority of modern Hebrew school teachers maintain neither of these extreme positions. They are tireless in their efforts to find the most useful and effective way of helping their pupils acquire a maximum acquaintance with the Hebrew language and its literature. The immediate goal of Hebrew language instruction has been set by them as an appreciation and an understanding of the Hebrew Bible and Prayer Book. Beyond that is the aim to enable the student to read modern Hebrew literature. Only those who have acquired these two basic abilities are encouraged to attain the mastery of Hebrew as a medium for oral and written self-expression.

The limitations within which the Jewish school functions make a full application of most of the techniques of so-called "progressive education" well-nigh impossible. The few Jewish day schools, or Center academies, such as the one conducted at the Brooklyn Jewish Center, follow "progressive education" techniques most faithfully with some gratifying results.

For the average afternoon week-day school, the influence of "progressive education" is reflected in the wider school curriculum, the introduction of such subjects as arts and crafts, songs, dramatics, assembly programs, and Junior Congregation Services, and in the new and improved methods with which the other subjects are taught in the classroom. There is also a fairly widespread effort to shift the emphasis from the text to the child, or at least to keep the child vividly in mind when preparing the text.

In the field of text writing and publishing noticeable advances have been made during the past twenty years. The books given to our elementary and secondary school pupils today are with rare exceptions beautifully printed, well-bound, and adequately illus-

trated. The authors attain a high degree of success in grading their material properly. Hebrew language texts by such men as Scharfstein, Chomsky, Greenberg, Konowitz, Weitman, Rapaport, Bachrach, and others follow the best approved pedagogic techniques while attempting at the same time to give significant moral and historical instruction, together with instruction in the language, at the child's level of ability and interest. Soloff, Golub, Zelig, Ish-Kishor, and Levinger, in addition to some of the older texts, offer a growing list from which to select readable, well-organized material in Jewish history. Mrs. Gamoran, Mrs. Lurie, Abraham Burstein, and Mrs. Weilerstein are among those adding introductions in attractive fictionalized form to outstanding historic personalities and to various phases of Jewish religious life and thought.

In practically all of the material there is evident not only an acquaintance with pedagogic principles and methods but also with the need to relate Jewish education to the American scene, to those principles of democracy which are the most inspiring and most abiding elements of our common American Jewish traditions, and to the eternal religious truths which constitute the chief glory of our history. Jewish educators, as well as intelligent Jewish laymen, some of whom organized the American Association for Jewish Education in 1939, are convinced that a proper appreciation of his own history and tradition is indispensable to the Jew who would maintain his inner dignity and spiritual pose in these trying days, or in more peaceful times. Moreover, they have a profound faith that Judaism still has a vital contribution to make not only to Jewish welfare but to the sum total of human civilization. Upon educators and Jewish laymen alike rests the sacred responsibility so to present the Jewish heritage to the Jewish child that both child and parent will need no further proof that a Jewish education more than compensates for the exertion which its acquisition entails.

ONLY 500 Jewish marriages took place in Poland last year, as against 19,000 annually before the war. In Warsaw no more than 150 marriages were recorded.

In the Lodz ghetto, which imprisons 150,000 Jews, only eight children were born during the second quarter of 1941.

THE NEWS OF THE MONTH

By LESTER LYONS

THE American Emergency Committee for Zionist Affairs has recently been constituted. The Committee is composed of representatives of the Zionist Organization of America, Hadassah, Poale Zion, and Mizrahi, together with several members-at-large. The purpose of the Committee is to engage in such activities as it may deem advisable in the interest of Zionism, particularly in the field of public relations. Dr. Stephen S. Wise is chairman of the Committee.

The Jewish Labor Committee reports that over \$46,000.00 has been contributed for the purpose of assisting the underground movement against the Nazis in the territories under Nazi domination.

The Jewish Welfare Board has celebrated the twenty-fifth anniversary of its organization. During the first World War the Board provided recreational, cultural and social programs for Jewish soldiers. After the war it became the coordinating agency in the Y.M.H.A. and Jewish Center field. Today, 325 centers are affiliated with the Board.

The sixth volume of the Universal Jewish Encyclopedia has been published. This volume has been dedicated to the memory of the late Solomon Schechter, who was one of the presidents of the Jewish Theological Seminary of America.

After a three years' journey, 21 young European refugees have reached Palestine. They were Chalutzim who had received their training in Germany, Austria and Czechoslovakia and had gone to England in 1938 on their way to Palestine. At the outbreak of the war they were interned and later sent to Australia. They were recently enabled to receive immigration certificates from the Jewish Agency.

A federal law has been enacted whereby aliens serving in the armed forces of this country may become American citizens even though they have not been residents of the country. They do not have to meet any educational test. Naturalization may be effected upon proof of good char-

acter and honorable service in the armed forces.

The Archdiocese of Detroit has formally announced that *Social Justice* is not a Catholic paper and that for the past two years no priest of the diocese has requested or received permission to contribute to it or be associated with it. Following this an-

KOSHER KITCHENS FOR AIR RAID SHELTERS

Kosher Kitchens which will provide food in times of disaster to those observing the dietary laws are being established by the Women's League of the United Synagogue of America. The first kitchen has been set up in the basement of the Beth-El Synagogue of New Rochelle, conducted in cooperation with the local Red Cross organization. The unit has staple non-perishable foods kept on emergency food shelves.

nouncement, a number of distributors of this anti-Semitic periodical were barred from selling it at their usual posts in front of many churches.

The United Jewish Appeal has issued a sound film portraying the world front for Jewish survival in the war, and the relief and rescue programs in Europe, Palestine, the United States, and South America. The film, entitled "The Promise," runs for about 20 minutes.

The British government is aiding the scientists at the Hebrew University in Palestine who are experimenting with a new type of tissue therapy in the treatment of war wounds. The discovery, which has produced sensational results, utilizes an adult tissue extract . . . The seventeenth anniversary of the founding of the Hebrew University is being commemorated this month . . . Judah L. Magnes, president of the University, has been named Chairman of a Scientific Advisory Committee to assist the War Supply Board of Palestine in the investigation of problems relating to the war effort in the Middle East.

The Dutch people have adopted an ingenuous way of stifling Nazi propaganda. A speech which Anton Mussert, a Dutch Nazi, was to deliver in a large hall in Amsterdam, was also to be broadcast for fifteen minutes. The hall was filled with thousands of Hollanders. When Mussert began to speak the audience rose and shouted "Heil Mussert!" so lustily throughout the broadcasting period that not one word of the speech was heard over the air.

As a result of enemy action the London Great Synagogue has been destroyed. During an inter-faith service consecrating a recreation ground and air-raid shelters the Bishop of London expressed to Jewish representatives his sorrow at the loss and offered the use of a church for synagogue services.

Following the sinking of the "Struma," in which 768 Jewish refugees lost their lives, thirty-one prominent American clergymen have appealed to the Archbishop of Canterbury to intercede with the British government so that other "homeless Jews be accorded refuge in the land of their fathers." These clergymen include Dr. Harry Emerson Fosdick, of Riverside Church, New York; Bishop A. W. Mounton, of Utah, Dr. Daniel A. Poling, of Philadelphia; and Dr. John

BOMBARDIER MEYER LEVIN HONORED

A nursing home for children, named in honor of Captain Colin P. Kelly, Jr. and Bombardier Meyer Levin, has been established in England by the Jewish Section of the Interfaith Committee for Aid to the Democracies. This is the seventh home established by Jewish Section.

Haynes Holmes, of the Community Church, New York.

The Pioneer Women's Organization will plant a grove of 1000 trees in its forest in Palestine in memory of the victims of the "Struma" disaster . . . Frederick H. Kisch, who was chairman of the Executive of the Jewish

Agency for Palestine from 1923 to 1931, has been appointed a Brigadier General. He is serving with the British Army on the Western Desert . . . The income of the Palestine Foundation Fund (Keren Hayesod) for the six months period ending March 31, 1942 was 40,496 pounds, as compared with 28,821 pounds, in the same period last year . . . "Jewish Soldiers Day" was observed in Palestine in honor of the sons of the Yishuv who have enlisted in the British military forces. Celebrations were held throughout the country as "an expression of the Yishuv's admiration for his sons who have undertaken the mission of defending the Yishuv's honor and safety."

The Nazi authorities have promulgated special rules in Poland with respect to the employment of Jews and Poles. German employers may require Jews and Poles to work on official holidays as well as extra hours without paying them for overtime. They receive no wages when they are ill nor when they are obliged to remain idle because of breakdown in the plants. Jews are to be used only for unskilled work, as far as possible. As war prisoners they may be sent to work only in groups . . . Jews are to be conscripted for draining the Minsk Marshes in Poland. The Nazis declare that this huge project is required for military reasons.

Josiah Wedgwood, member of the British House of Lords, has charged the Palestine Administration with being Anti-Semitic. During debate in the House, Lord Wedgwood said that "it is one of the self-evident truths that the Administration in Palestine is anti-Semitic. All our troubles in that country come from the anti-Semitic bias of the Palestine Administration." He deplored the Administration's policy of appeasement at the expense of the Jews and urged that the Jews be given the power and equipment to defend themselves.

Two million American cigarettes for Russian soldiers and an X-Ray machine have been contributed to Russian War Relief by the International Ladies Garment Workers Union. These gifts, accompanied by a vast quantity of medical and food supplies, have been shipped to Russia through the Jewish Labor Committee. Each package of

cigarettes bears a label in Russian expressing admiration for the fight the Russian army and people are making.

The Danish people are strongly resisting the anti-Semitic policy of the Nazi authorities. Anti-Semitic speakers have been assailed and Danish business groups have refused to heed the requests of Nazi leaders that Jews be excluded from membership.

Mass deportation of Jews from Germany was resumed Passover after a two month's suspension. Jewish families were packed into freight cars on a few hours' notice and transported to Eastern Europe. All Jews up to 65 years of age are subject to deportation. The present policy of the Nazis is to deport even people of mixed blood who previously did not come under the complete jurisdiction of the Nuremberg laws. Not only are German Jews required to wear a yellow star of David on their outer clothing when they appear in the streets, but they are now obliged to display on their doors a black star on a white background.

The Anti-Fascist Jewish Committee in Russia reports that the Germans have killed 86,000 Jews in and around Minsk, 25,000 at Odessa, and tens of thousands in Lithuania, Latvia, and Estonia. The 4,500 Jews comprising the entire Jewish population of Estonia was said to have been destroyed.

A war emergency conference is to be held in May by the American Jewish Congress in conjunction with its annual convention. The conference will consider the fundamental issues facing the Jews, with a view to the possibility of the rehabilitation of Jewish life after the war. The Congress has also arranged a forum this month to discuss the future of the Jews in the new world order.

The Jewish Publication Society of America will publish seven volumes this year instead of the three volumes published annually before. The new program has been adopted to meet the increasing demand for English books dealing with Jewish subjects. Among the books to be issued are "Renegade," a novel by Ludwig Lewisohn, "American Jews," by Lee M. Friedman, and "The Jewish Community," by Professor Salo W. Baron.

With the assistance of the USO, Jewish men in the army were enabled to observe Passover. The USO arranged for civilians to act as rabbis where army chaplains were not available. Passover was observed by the men not only in this country but also in Hawaii, Bermuda, Iceland, Newfoundland, the Canal Zone and other places, including England and Ireland.

Documentary material describing the atrocities inflicted by the Nazis upon the Jews in Poland has been compiled by the American Friends of Polish Jews. The material will be published in a volume of 600 pages entitled "The Black Book of Polish Jewry." The Board of Editors includes

REFUSE BACON EVEN IN TRANCE

An experiment in mass hypnotism was recently undertaken on the students at the Yeshiva College in this City. The experiment was successful in part, but when the students of this Orthodox institution were ordered to eat bacon while in a trance they refused to do so.

Louis Adamic, Maurice Samuel, Freda Kirchwey, Thomas Mann, Professor James T. Shotwell, and others.

Army orders being placed in Palestine for the coming year will amount to 8,000,000 pounds as compared with 4,000,000 pounds last year, and 1,000,000 pounds in 1940, is the announcement recently made by the Palestine Administration's Controller of Supplies. The capacity of Palestine's industry has been vastly expanded since the war. Such expansion has been made possible in large measure through the immigration into Palestine during the past few years of skilled labor, comprised of persons who were refugees from German-occupied areas.

The South African military forces have over 7,000 Jewish volunteers. General Jan Smuts, in a message to the South African Zionist Conference, stated that "in the years that follow this war, it will surely be remembered that whoever else faltered, the Jews played their part by the side of the Allies."

BROOKLYN JEWISH CENTER ACTIVITIES

Cantor Savitt and Choir Will Officiate This Sabbath

We are pleased to announce that Rev. Isidor Savitt will be our next visiting cantor and will officiate at the services this Saturday morning, April 25th.

Rev. Savitt is a dramatic tenor and concert and radio singer. He formerly occupied the position of cantor with the Beth Shalom Congregation of Brooklyn and Temple Beth-El of Astoria, L. I. Cantor Savitt will be assisted by a well-known choir, led by Mr. Rubin Kazimirsky. A cordial invitation is extended to members and their friends to attend.

Concluding Lectures in "Marriage and the Family" Series

The third lecture in the series on "War Programs—Their Effect Upon Marriage and the Family," will be given in our auditorium on Monday evening, April 27th at 8:30 o'clock.

Mitchell Salem Fisher, Esq., graduate of the Jewish Institute of Religion and now a practicing attorney, will discuss the interesting topic of "Marriage and Divorce — The Legal Aspects."

The series will be concluded on Monday evening, May 4th, at which time Rabbi Hyman Schachtel will discuss "Intermarriage." There is no charge of admission to the entire series to both members and non-members.

Sisterhood Board Meeting April 27th

The next meeting of the Board of Directors of the Sisterhood will be held on Monday afternoon, April 27th at 1 o'clock. All members of the Board are requested to attend.

Hebrew School and Sunday School Notes

Rabbi Lewittes is relating the story "The Biluim" at the weekly assemblies, in honor of the sixtieth anniversary of the first colonists in modern Palestine.

The Sunday School graduation class has picked as the subject of the closing exercises, "The Life and Work of Emma Lazarus," the great American Jewish poetess whose poem "The New

Colossus" is inscribed on the Statue of Liberty.

The students of the Hebrew and Sunday Schools are selling stamps in honor of Hebrew Week.

A Request from the Library Committee

The Library Committee of the Center, of which Mr. Irving L. Cohen is chairman, appeals to the Center members to please help to add to the collection of books for our library. The committee will be glad to accept books of interest, particularly of Jewish content. If unable to do so, please make a donation for the purchase of books in honor of some happy occasion, or in order to memorialize a deceased relative. Names of the donors and the occasion for which the books have been donated will be inscribed in the books purchased with the money received.

U. J. A. Dinner April 30th

This year's dinner, arranged by the Brooklyn Jewish Center for the United Jewish Appeal will be held in our building on Thursday evening, April 30th at 6:30 o'clock. Mr. Joseph M. Schwartz, president of the Center, is chairman of the dinner committee. Subscription for the dinner may be made at the office of the Center. Price—\$2.50 per person. We are anxious to make this dinner a huge success and we would appreciate it if the members would make their reservations with the least possible delay.

Young Folks League

The next meeting of the Young Folks League will take place on Tuesday evening, April 28th at nine o'clock. There will be concert music in the lounge before the meeting.

The feature of the evening will be a novelty "quiz contest" which will be conducted by Muriel Blickstein and Selma Halpern. All the members of the Young Folks League will participate in the contest. Many unusual musical questions and problems have been arranged by the committee. There will be dancing and refreshments at the end of the meeting.

Congratulations

Congratulations and best wishes are extended to the following:

Mr. and Mrs. Jeremiah Levy of 1511 President St. upon the birth of a daughter to their children, Mr. and Mrs. Jack Fineberg, on April 17th.

Mr. and Mrs. Abraham R. Melker of 1359 Union Street upon the engagement of their son, Irving David Melker, to Miss Rosalind Ellen Wolfe. Congratulations are also extended to the grandparents, Mr. and Mrs. Israel Halperin.

Mr. and Mrs. Samuel A. Schneider of 1354 Union Street upon the birth of a son to their children, Mr. and Mrs. William I. Schneider on March 26th.

Mr. and Mrs. Samuel Stark of 693 Montgomery Street who celebrated their 25th wedding anniversary on Thursday, April 23rd.

Speedy Recovery

We extend our best wishes for a speedy recovery to Mr. Louis Zankel of 1505 President St. who has undergone an operation at the Beth Moses Hospital.

Dinner to Mr. Harry Marcus

A Testimonial Dinner will be given to Mr. Harry Marcus now Major in the United States Army on Saturday evening, May 9th. Hon. Nathan Sweedler is chairman of the dinner committee.

Club Notes

After a brief Passover vacation, the Inta-League resumed its Wednesday night meetings.

The Shomrim and Center Girls are arranging a Victory Dance for April 25th at 8:15 P.M. Admission will be by purchase of a quarter defense stamp.

The Vivalets are holding their final meeting of the year on Saturday, April 25th. A farewell Party is being arranged.

The Maccabees and Tsofim are holding their last meeting of the year on Sunday, May 3rd. A program of Old-time movies is being arranged.

The Dramatic Club is staging its production, "Grandma Pulls a String" on Saturday night, May 2nd.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Chalkin, Irving

Res. 1667 President St.

Bus. Furrier, 330 - 7th Ave.

Married

*Proposed by Samuel Peckman
and Max Spitz*

Dvorkin, Morris

Res. 441 Brooklyn Ave.

Bus. Clothing, 11 W. 20th St.

Married

*Proposed by I. Silberberg
and A. Greenblatt*

Eisner, Felix

Res. 725 Eastern Parkway

Bus. Shoes, 1265 Broadway

Married

*Proposed by Mr. and Mrs.
Sol Pressner*

Finkelstein, Aaron

Res. 335 Crown St.

Bus. Machinery, 214 Centre St.

Married

Proposed by Dr. Joseph Feldman

Sielenfreund, Sam

Res. 1440 - 55th St.

Bus. Infants' Wear, 944 - 3rd Ave.

Married

Proposed by Joseph L. Greenberg

The following has applied for re-instatement in the Brooklyn Jewish Center:

Levine, Abraham

Res. 9418 Foster Ave.

Bus. 1086 Cypress Ave.

Married

Proposed by Joseph Goldberg

MAURICE BERNHARDT
Chairman Membership Committee

Personals

Rabbi Levinthal participated in a program of the Centenary Dinner which was held on Monday evening, April 20th at the Waldorf-Astoria, commemorating the 100th anniversary of the Board of Education of the City of New York.

Rabbi Levinthal will be one of the speakers at the banquet of the Convention of the United Synagogue of America in Atlantic City next Sunday, April 26th.

Irving D. Melker, son of Mr. and Mrs. Abraham R. Melker, was graduated from New York University with the degree of Bachelor of Aeronautical Engineering.

Expression of Thanks

The Sisterhood expresses its hearty thanks to the chairman, co-chairmen, and members of the committee in charge of the Mah Jongg and Card Party held on Sunday evening, April 19th. Their fine cooperation is greatly appreciated.

Additions to Library

The following books have been acquired by the Center library recently and are now available for circulation:

Marion Alive — by Vicki Baum

Something Has Happened — by Lewis Browne

Two Way Passage — by Louis Adamic

Jews In A Gentile World — by I. Graeber and S. H. Henderson

Essays on Anti-Semitism — by K. S. Pinson

Renegade — by Ludwig Lewisohn
Josephus and the Emperor — by Lion Feuchtwanger

Jewish Liturgy — by A. Z. Idelsohn

Jewish Music — by A. Z. Idelsohn
The Jewish Woman and Her Home — by J. E. Goldin

Acknowledgment of Gifts

We acknowledge with thanks receipt of gifts from the following:

Library

The children of the late Israel Cohen donated books in his memory.

Mr. A. J. Goldstein

Mr. and Mrs. Louis Kotimsky in honor of the Bar Mitzvah of their son, Stanley on March 21st.

Mr. and Mrs. David H. Sherman, in honor of the Bar Mitzvah of their son Alan on March 14th.

Prayer Books

Mr. and Mrs. Louis Kotimsky

Mr. and Mrs. David H. Sherman

Junior Congregation

The services on Saturday, April 25, will be led by the following:

Schacharit—Kenneth Amer, Summary of the Law—Helen Seidman, Maftir — Robert Goldberg, Story — Mrs. Beder.

Sabbath Services

Kindling of candles at 7:29 o'clock
Friday evening services at 6 and 7

Sabbath services, Parsha Ahare Kedoshim, will commence at 8:30 a.m.

Rabbi Lewittes will speak on the weekly portion of the law.

Class in Pirke Aboth (Ethics of the Fathers), under the leadership of Mr. Benjamin Hirsh at 5 p.m.

Mincha services at 6 and 7:15 p.m.

Daily Services

Morning services at 7 and 8

Sunday morning additional services at 9:00.

Mincha services at 7:15

Bar Mitzvah

A hearty Mazel Tov is extended to Mr. and Mrs. Charles S. Feinberg of 1142 Lincoln Place on the occasion of the Bar Mitzvah of their son, Seymour which will be celebrated at the Center this Saturday, April 25th.

U. J. A. Luncheon

The United Jewish Appeal Luncheon for the individual pledges in the Eastern Parkway and Crown Heights sections will be given at the St. George Hotel on Thursday afternoon, May 14th at 12:30 o'clock. Reservations may be made through the following: Mrs. David Spiegel for the Eastern Parkway Hadassah; Mrs. Ira T. Kraner for the Deborah Group Hadassah; Mrs. K. I. Ostow for the Mizrahi, and any of the following officers of the Sisterhood: Mrs. Maurice Bernhardt, Mrs. Morton Klinghoffer, Mrs. Isador Lowenfeld, Mrs. Hyman Rachmil, Mrs. William I. Siegel and Mrs. I. Wiener.

Changes in Gym Schedule

The gymnasium and baths will be closed on Saturday evening during the spring and summer months. The department will close on week nights at 10:30 and members are urged to please come not later than 10 p.m.

PERPETUATE the memory of your
beloved departed ones by placing a

Memorial Tablet

in their honor in the Center Synagogue

These tablets are lit on the anniversary of death (Yahrzeit) and also on the days when Yizkor is recited.

Tablets ordered now will be placed in time for the Memorial Services on Shevuoth.

For further information please telephone Mr. Goldberg (PResident 4-1400)

WAR SERVICES AT THE CENTER

Center Blood Donor Day—May 20th

THE Committee on Civilian War Activities has completed arrangements with the American Red Cross for its Mobile Unit of the Blood Donor Division to be at the Center on Wednesday, May 20th, from 3:30 p.m. to 7:30 p.m. The entire dining room and kitchen facilities will be turned over on that day to the American Red Cross for the purpose of accommodating members of the Center and their friends who wish to donate their blood to our fighting forces.

We appeal to those who have not yet registered to please do so at once. An appointment may be made at an hour convenient to them.

Our boys are shedding their blood for you! Give a pint for them!

Books For Men In Service

The response to our call for Victory Books has been very gratifying. Members are urged to continue to bring books to the Civilian War Activities Office at the Center. Please see that all books are in good reading condition.

Register For Civilian Defense Work

A committee will be at the Center on Mondays from 8 p.m. to 11 p.m., Wednesdays from 10 a.m. to 5 p.m., and Thursdays from 8 p.m. to 11 p.m. to accept registrations for volunteers for Civilian Defense work. Volunteers are needed for the following:—

Auxiliary Firemen
Aircraft Warning Branch
Typists and Clerical Workers
Clinic Assistants
Air Raid Signal Attendants
Examining Physicians & Dentists
Group Leaders in Recreation
Nurse's Aides
Preliminary Census on Evacuation of Children
Welfare Work
School Defense Aids
Air Raid Wardens
Public Health Assistants
Motor Messenger Service

Do your share. Become part of the all-out effort in this War for Survival.

Purchase Your War Bonds and Stamps from Center Office

The Center has assumed the volun-

tary quota of \$100,00 worth of war bonds and stamps. We are anxious to complete this quota at an early date. We would appreciate the members' cooperation in purchasing their bonds and stamps through our office.

First Aid and Other Courses

Five hundred and fifty pupils have received their first aid certificates as a result of courses taken at our Center. Five additional first-aid classes attended by 125 pupils will be completed shortly. At the present time there are four nutrition classes in session, comprising an approximate total of over two hundred pupils. We have advanced first-aid classes in session at this time, each of which has an average attendance of over thirty-five. We have also organized another group of nine first-aid classes under efficient instructors. We list the courses which are functioning at present, together with the names of instructors:—

MONDAY

First-Aid

10 A.M. Mr. Edward Peskin
8 P.M. Mr. Dan Gody
8 P.M. Dr. Joseph Kasnetz

Nutrition:—

8 P.M. Miss Doris Stark

TUESDAY

First-Aid

2 P.M. Dr. Herman Hirschfeld
8 P.M. Mr. Dan Gody
8:30 P.M. Dr. Abraham Casden

Nutrition:—

10 A.M. Mrs. Neubauer
10 A.M. Miss Fierst
8 P.M. Mrs. Bloom

WEDNESDAY

First-Aid

10 A.M. Miss Annixter
10 A.M. Dr. Abraham Casden
2 P.M. Miss Ostermann
2 P.M. Dr. Harry Benin
8 P.M. Dr. Morris Goldring

THURSDAY

First-Aid

8 P.M. Dr. David Zuckerman

Adv. First-Aid:—

8 P.M. Mr. Dan Gody
8:30 P.M. Dr. Abraham A. Bernhardt

Center Designated As Emergency Welfare Center

According to announcement recently made by the Welfare Commissioner William Hodson, the Brooklyn Jewish Center has been designated as one of the fourteen Emergency Welfare Centers in our borough. The function of the Welfare Center will be three-fold: it will give advice and information, provide cash allowances to victims of air raids, and arrange for the rehousing of bombed-out persons.

Casualty Station

Dr. Edward M. Bernecker, Commissioner of Hospitals and Chief Emergency Medical Service of the City of New York, has informed us that our building has been selected by the Emergency Medical Service of Citizens' Defense Corps of the City of New York as the Casualty Station of this section for emergency medical service.

Center Red Cross Workroom Needs Machine Sewers

Members and their friends are urged to come in and give some time to our Production Room. The Red Cross needs lots of garments of all kinds and description in its preparation of Disaster Boxes for emergency use. We have many sewing machines available for women who can sew. We know everyone wants to do all he can to help. Here's a chance for some of you

Volunteer to:

Give Blood.
Join Our Workroom.
Donate Books.
Buy War Bonds and Stamps.
Register for Civilian Defense.

Mr. Bernhardt Head of Rescue and First Aid Division

Mr. Maurice Bernhardt was appointed a member of the Disaster Preparedness and Relief Committee of the Brooklyn Chapter, American Red Cross and will have charge of the Rescue and First Aid Division. Mr. Bernhardt is a member of the Board of Trustees and is chairman of the Center Civilian War Activities Committee.

FORETHOUGHT

IT is wise to give thought to the choice of a cemetery plot before the emergency arises.

The Brooklyn Jewish Center offers to its members and their friends the private plots it has purchased in the old Montefiore Cemetery at Springfield, Long Island, at prices below the market value, and upon convenient terms of payment.

Do not postpone action on this important matter. Be sure to write TODAY for additional information. Without any obligation, we shall forward an illustrated booklet giving full details regarding prices and terms of payment.

Rabbi Levinthal on Radio This Sunday

Rabbi Levinthal will speak on a national hookup of the Red Network of the radio on station WEAJ this Sunday, April 26th, at 5 p.m. This is a special broadcast in connection with the United Synagogue Convention which will take place this week-end in Atlantic City.

Free Class in Community Singing

The Social Committee has made arrangements for a class in community singing to be conducted in our building in cooperation with the New York City W.P.A. Music Project. There is no charge for instruction. Those who are interested are requested to please register next Tuesday evening, April 28th between 7 and 10:30 p.m.

Drum Bugle and Fife Corps Now Being Organized

The Center has made arrangements with the W.P.A. Music Project to organize a drum, bugle and fife corps in our building. The group will meet on Thursday evenings between 7 to 10:30. If interested, please leave your name and address at the information desk.

Cemetery Committee Meeting Wednesday Evening

The first meeting of the newly appointed Cemetery Committee will be held on Wednesday evening, April 29th at 8:30 o'clock at the home of the new chairman, Mr. Samuel Lemberg of 1380 Union Street. Members of the committee are urged to attend.

SHOMRIM and CENTER GIRLS

Victory Dance

Saturday, April 25, 1942

8:15 P. M.

—Admission—

25c Defense Stamp to be purchased
at door.

BATAAN AND BETHAR

Continued from page 7

way to national defense. There were the disseminators of hate and, alas, we have them still—who, through the medium of the evil tongue, did their utmost to disrupt the national unity of our people. And Bataan was the result.

Askerah Bo L'Olam Al Ha-Maaser. The plague that visited us is due also to the short-sightedness of so many of our citizens who did their utmost to withhold their *Maaser*, their tithe that was so essential to enable our government to properly prepare to face our enemies. Many begrudged the government every extra dollar it asked. The government was becoming Socialistic, many charged, because it levied ever-rising taxes, and these same objectors were so blinded as not to see the imminent danger that demanded ever increasing protection in defense if our America was to continue to be.

And the analysis of the third Rabbi also, alas, applies to us. *Askerah Bo Il Bittul Torah.* This tragedy came because so many lost their belief in democracy, because so many have surrendered their faith in the Divine Law of freedom and liberty.

The defeat we suffered in Bataan, despite the grief and the sorrow it brought to our hearts, can yet be instrumental in awakening us from our lethargy, in curing these national sore spots that bring the plagues of suffering and defeat.

The fortress of Bethar which fell to Rome was the last defeat that the warring Jews suffered. Bataan is the first defeat America has met in this struggle. It is still time for us to learn the lessons that can bring victory in the future. Out of this defeat there must come a new determination to achieve national unity, a new consecration to the demands for self-sacrifice in behalf of our beloved land, a new dedication to the cherished ideals for which we are battling. The *Maklah*, the plague that visited us, will then come to an end, and we shall be privileged to behold a new Lag B'Omer, one that shall mark a lasting triumph for truth and justice for all mankind.

Library Schedule

The Center library is open on Mondays, Tuesdays, Wednesdays and Thursdays from 3:30 p.m. to 9:30 p.m. and on Sundays and holidays from 10 a.m. to 3 p.m.

OMER AND SEFIRA

Continued from page 10

warranted by the brevity and simplicity of the entire service.

The Lag BeOmer has also fallen under the spell of esoteric influences. Lag BeOmer means the thirty-third day of the Omer. Lag stands for the Hebrew letters Lamed Gimmel, Lamed stands for thirty, Gimmel for three. This minor festival is in no way distinctive. There are no special prayers, no special observances. But the cabalists created a mystical background for it. It has become associated with the death of R. Simeon ben Yochai, the Tanna whose name innocently became connected with the authorship of the Zohar, the text-book of the Cabbala. We know now, of course, that the old Tanna had nothing to do with its creation, but that it was the work of Moses de Leon, a Spanish Jew of the thirteenth century. A mystical character attached itself to R. Simeon because of his escape from the clutches of Rome, related in Tractate Shabbas 33b. Even in the Talmud the stories concerning him are miraculous and legendary.

In cabalistic circles, especially in the Palestinian city of Safed, much is made of Lag BeOmer because of R. Simeon's death. When he died certain mysteries were revealed. On Lag BeOmer, the Jews of Safed journeyed to the village of Meron, the place where R. Simeon is supposed to be buried. Safed for several centuries became the home of Jewish mysticism. There R. Joseph Caro, an outstanding Cabbalist, but a still greater Talmudist, whose Shulhan Aruch has become the accepted code of Jewish law, dwelt in the 15th century, after the Spanish expulsion. There R. Isaac Luria, known as Ari, made his home also in the 15th century, and from there he spread his influence throughout the Diaspora, through his teachings. There, even at the present time, schools of learning are abundant and mysticism still flourishes.

At the grave of the old Tanna, prayers are intoned. After the prayers, a great celebration is arranged in the woods nearby in which there is much rejoicing. These events, however, do not meet with the approval of all rabbinic authorities. R. Moses Schreiber deprecated these ceremonies and stated his disapproval.

Outside of Safed, Lag BeOmer has become a popular holiday for outside sports. Children are freed from their school tasks and wander off into the woods accompanied by their teachers. Often they carry bows and arrows, symbolic of the sage in whose days, according to legend, no rainbow appeared in the heavens. Another interpretation is that the bow is symbolic of the rainbow which is to appear as the harbinger of the Messiah.

Thus a simple ceremony like the Sefirat Ho'Omer became associated with the life, or rather the death of an ancient sage, and became wrapped up in many mysteries and, to the modern mind, meaningless prayers and ceremonies.

BOSSMAN'S REVENGE

Continued from page 13

been completed.

Fritz followed me. He said, "You've been a good pupil. You'll learn more when we reach the factory — if you ever reach it."

He ordered me to start the motor. Amidst the roar that ensued I caught the meaning of his words, "if you ever reach it," for he began to unnoister his service revolver. He knew that I could be accused of attempting to escape.

I struck him with the wrench I had worked with so long. He lay limp at my side. I began to take off. Bullets cut through the wings and resounded against the metal as I sought elevation. I reached the sea as Fritz regained consciousness. He sprang at me. I loosed my hands from the controls and the ship began to spin. She whirled towards the sea.

But before she lit I held the body of Fritz as I had learned in my routine to hold the heavy part of the plane. I tried to say some things to him but all I could recall was: one, two; one, two. I think he understood that.

As we neared the water one splendid thing did come to my mind—a thing I had planned to say to him for months. But just then I heard his backbone snap and felt him grow limp in my arms.

It probably made no difference whether or not he heard, for Fritz didn't understand anything too well.

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A TALK WITH SCHNITZLER'S WIFE AND SON

Continued from page 12

ried to Schnitzler two years after our first meeting."

"What was Schnitzler's routine of work as an author?" I asked.

"As a rule he spent the whole forenoon in the open air, walking in his beloved Vienna woods. There his ideas developed and the personages of his plays and stories assumed shape. Once, when returning from his outing he said to me, referring to a character of his imagination, 'I wonder what this chap means to do — he makes such strange speeches!' After dinner, he used to take our little daughter—she died early—on his knees and tell her an endless story dealing with two children, 'Mitzerl' and Mautzerl,' who had gone out into the big world. When she left him, he sat down to his work. He used to work every afternoon, even if he did not actually produce anything new. For he believed in work, and he called Continuity, Intensity and Inner Compulsion the three essential elements of a work of art. In the evening he liked to play the piano or to accompany my singing—I had the honor of having once been Bruno Walter's pupil. Schnitzler preferred Beethoven and Schubert to all other composers. Among the contemporary composers it was Mahler whom Schnitzler admired most. Incidentally, Schnitzler composed a few waltzes himself. Before he went to bed he read, sometimes for hours."

"I imagine that he liked to go to theater, too."

"And how he loved it! He used to attend all rehearsals of his works, to the great delight of the players, who liked his understanding advice. I still have one of his manuscripts, an unfinished novel dealing with the theater. But he also loved the motion-pictures—he could be moved to tears over a movie. 'Light o' Love,' as you know, served as a film plot several times. A movie from this drama is about to be made once more in Hollywood. But I think that the film industry has not yet made full use of all the opportunities afforded by Schnitzler's works. Since we are speaking of Schnitzler's plays, I remember that it was no less a critic than Georg Brandes who congratulated my husband on 'Light o' Love.' And it was actually Brandes, the discoverer of Ibsen and Nietzsche, who was the first great critic to appreciate Schnitzler's work. His enthusiastic letter to

my husband was the beginning of a correspondence that extended over more than thirty years, until the death of Brandes. It might interest you to know that about thirty years ago a young English diplomat asked permission to translate 'Abschiedssouper' into English. He was Robert Vansittart, who was later to play so important a part in English politics. But I wish to emphasize that of all writers my husband met he was most devoted to Richard Beer-Hofman, the author of 'Jacob's Dream,' about whom he used to say, 'He is closest to my heart, next to my own brother, and he has always been the purest soul of us all.'

We talked about Schnitzler's relations with Sigmund Freud.

"Strange," she said, "these two men rarely met. But they presented one another with the books they published. I might quote from a letter of congratulation which Freud sent my husband on the occasion of his 60th birthday: 'Whenever I delve into one of your beautiful works, I have the feeling that beneath the poetic surface I will find the same premises, interest and discoveries which I had considered my own . . . Thus I have the impression that you have unearthed through intuition—or rather through the delicate power of observation — everything that I have discovered by means of tedious research during the treatment of my patients.'"

Austria came into the conversation, and Mrs. Schnitzler said:

"My husband loved Austria and was a faithful Austrian, although he saw and criticized the faults and shortcomings, gnawing at its brittle surface. But to him—and to all of us—Old Austria was an ideal and a model state, insofar as it united within itself dozens of nationalities and the adherents of many creeds into one large political entity that was above narrow-minded chauvinism. Was not the old Austro-Hungarian monarchy a partial realization of our dream of the future, of the United States of Europe, that may some day come true? But Schnitzler was attracted, above all, by the lovely Austrian landscape which gave such a distinct character to his works. He would not live in any other country. He refused to live in Berlin permanently. The first World War, with its violation of every law of humanity, was a great shock to him, and so was

the dismemberment of Austria. Just before the outbreak of that war we were on a long trip—Schnitzler loved travelling—that took us along the Southern coast of England. Near Southampton we saw the first hydroplane, and from our ship we could watch the bathers on the Isle of Wight. 'We shall go to see England next year,' Schnitzler said. That was in June, 1914. A few weeks later the war broke out."

I had heard that Mrs. Schnitzler had taken up an unusual and humane profession, that of correcting speech defects. I inquired about her work.

"As you know," she replied with much diffidence, "medicine, and particularly laryngology, are family traditions with the Schnitzlers. After my husband's death in 1931, I became a pupil of the noted authority on speech and voice disorders, Dr. Emil Froeschels, of the Wiener Allgemeine Krankenhaus. He is practising in this country now, and I have the pleasure of continuing to work with this great scientist."

"I am sure that you are happy here in free, democratic America, like all of us refugees from Nazi Europe."

"I certainly am. I was fortunate in meeting a number of generous, noble-minded people on my long flight from Vienna to New York. I am particularly indebted to Professor Richard Williams, head of the German Department at Cambridge University, England, who actually saved me from very unpleasant experiences in Vienna when, in May, 1938, he invited me to deliver several lectures on my husband at the University. Almost a year later I was happy to arrive in New York to join my family and my numerous American friends."

Heinrich Schnitzler has also found new happiness in the United States. He has directed several of his father's plays, but has been engaged chiefly in lecturing on the theater.

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FREEDOM EVEN FOR ANTI- SEMITIC LIBELS

By WILLIAM I. SIEGEL

A CHALLENGE TO FREE MEN

By LOUIS J. GRIBETZ

NOTES OF A REFUGEE

By DR. ERNST WARSCHAUER

HOMAGE TO ERNST BLOCH

By DAVID EWEN

ZIONIST REMINISCENCES OF SIXTY YEARS AGO

By HARRY BLUESTONE

THE PSALMS

Discussed by

MARK VAN DOREN,
IRWIN EDMAN and
LOUIS UNTERMEYER

NEWS OF THE MONTH

By LESTER LYONS

MAY

1942



SERVING OUR COUNTRY

BROOKLYN JEWISH CENTER HONOR ROLL

The following is an additional list of Center members, sons and grandsons of Center members, serving with the United States armed forces. The list includes names received up to the time of going to press. Center members are urged to send us the names of their children now in service, or about to be inducted, for publication in later issues of the *Review*.

Berkowitz, Sidney
Denmark, Herbert
Faber, Herman
Feldman, Abraham
Gabriel, Herbert
Goldberg, Dr. Saul, Lieut.
Halperin, David,
Lieut., Jr. Grade
Halperin, Emanuel
Horwitz, George
Katz, Irwin
Korchin, Dr. Leo,
1st Lieut.

Leshaw, Stanley S.
Miller, Paul
Rosenberg, Harold
Rosenblum, Monroe
Rothman, Mitchell
Saffer, Joseph M.
Shapiro, Dr. Mortimer,
1st Lieut.
Stark, Leonard
Stoloff, Bernard J.
Super, Fred
Tanenbaum, Jack H.
Wender, Jerry

BROOKLYN JEWISH CENTER REVIEW

Vol. XXIII

MAY, 1942 — SIVAN, 5702

No. 37

A CHALLENGE TO FREE MEN

IN these soul-trying times our thoughts are necessarily riveted on the global battlefronts—the plains of Russia, the jungles of Burma, the gates of India and Australia, the sealandes in the Atlantic, the vast, myriad-islanded South Pacific.

There are other battlefronts which are also seething with activity. These, however, are not spectacular. Only a fits and spurts they arrest our attention. On these occasions, though, they excite our admiration and command our confidence. Silently, secretly, but most thoroughly, the groundwork is being laid there for an eventual mighty attack against the aggressor. These fronts are the occupied territories in Europe.

An upsurge of rebellion is sweeping the conquered European countries. The free man who is now a slave is rebelling against his master. The captive refuses to collaborate with his conqueror. The crushed victim resists his servitude.

This rebellion is daily waxing stronger and spreading wider. It is still, however, but a mild eruption. Only fragments of lava are being cast up. Only faint odors of sulphurous gases are being emitted. The activity, mild though it is at present, is that of a dormant volcano. The energy is accumulating slowly but is maturing surely. Soon it will break out with intense violence, destroying everything in its path. There will be terrific explosions—mighty detonations which will destroy every vestige of Nazi life. In its wake of desolation and ruin no Nazi vegetation will ever find root again.

What braces and nerves the Belgian, the Serbian, the Dutch, the French saboteur? Is it not sheer madness to sabotage? Does not open resistance entail sure death? What gives the saboteur his furious zeal? What makes him endure the awful agony of waiting for the inevitable brutal vengeance?

These are his bulwarks—these are his irresistible and all-impelling, all-sacrificing forces: the inextinguishable moral sense; the eternal instinct of the human soul for justice; the ethical individuality which seeks an asylum from evil. In brief, the desire that the life of truly human beings in its highest and finest sense may be lived.

What function does the saboteur perform? What office does he execute? Though there may be no escape for the saboteur himself, yet his service is enduring. The dying man's humble prayer for life is not without effect. The cry of anguish in the darkness of the night does not remain unheard. Does the burnt offering perform a function? Should not the helpless prey invoke his right? The protest of the victim will not be dishonored. It will find an echo in the heart of free humanity. *Mene, Mene, Tekel.*

Upharsim—the words which terrified and doomed the ruthless conqueror were written by an armless hand on the monarch's wall.

What a message, what a challenge, what an inspiration, to us free men are these acts of the conquered! With what tranquility of mind and serenity of spirit do these victims give up their lives that others may live. By comparison, what are our contributions to the cause of freedom and justice?

Taxes, requests for war bond purchases, appeals for charitable contributions—how grateful we ought to be for our opportunities and ability to give of our substance to insure the security of humanity. How happy we ought to be to indicate that the spirit of freedom dominates us by giving liberally to every worthwhile cause.

Only the completely unspiritual man can live content without participating to the utmost of his resources in the noble work which is ahead of us.

—LOUIS J. GRIBETZ

THE EMERGENCY ZIONIST CONFERENCE

FOR a number of years the Zionists of America looked forward to the convening of a Zionist Congress in this country. There were many valid reasons why this hope could not be realized in normal times. The nearest approach to an American held Congress, however, was the extraordinary conference of Zionists held recently in New York. What gave it the semblance of an international gathering was the presence of so many World Zionist figures, and the participation in it of the representatives of all parties and groups that make up the World Zionist Organization.

The conference was limited in its scope in that, unlike a Zionist Congress, it was unable to adopt resolutions that would give direction to the movement, or adopt new policies to guide its future course of action. This did not prevent the various speakers participating in the "general debate" from discussing Zionist problems and

ideologies, and of criticizing the present leadership of the movement. Dr. Weizmann, whose presence dominated the gathering, was superb in his defense of the leadership, and moving in his recital of the difficulties he had encountered and in his complaint of the scant support the movement had received from the Jewish people. He touchingly expressed the hope that the next leader will have an easier task than he had.

The unanimous adoption of the eight-point declaration was the highlight of the conference. It stated that "the new world order that will follow victory cannot be established on foundations of peace, justice and equality unless the problem of Jewish homelessness is finally solved." It demanded "that the gates of Palestine be opened; that the Jewish Agency be vested with control of immigration into Palestine and with the necessary authority for upbuilding the country,

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including the development of its unoccupied and uncultivated lands; and that Palestine be established as a Jewish Commonwealth integrated in the structure of the new democratic world. Then, and only then, will the age-old wrong to the Jewish people be righted."

One left the conference with the strong impression that America was destined to play an ever-increasing role in the realization of Zionist aims and aspirations. Let us hope that the Zionists of America will be equal to the great responsibilities that will be theirs in the years to come. —J. G.

THE "PROTOCOLS" BURIED ONCE MORE

A SCHOLARLY investigation of the authenticity of the "Protocols of Zion," which has been made by the noted historian, Dr. John Shelton Curtiss, discloses that these documents are forgeries which plagiarized earlier French and Russian writings. The conclusions of Dr. Curtiss have been approved by thirteen leading historians in this country, who "accept and endorse his findings as completely destructive of the historicity of the Protocols and as establishing beyond doubt that they are rank and pernicious forgeries."

In a foreword to the report, which is published by the Columbia University Press, the historians remark that Dr. Curtiss' work represents a careful and objective investigation into the history and credibility of the notorious document. The Protocols, which purport to be the secret plans of Jewish leaders to enslave the world, have been used to stimulate and justify anti-Semitic movements all over the world. The application of rigorous historical methods reveals definitely and finally that the Protocols emanated from anti-Jewish sources and are wholly spurious and without validity.

A check for \$30,000 has been presented by the Jewish War Veterans of the United States to the United States Government for the purchase of a pursuit plane. This gift is the first in a series of six to be presented by the organization to the Government.

Editorial Board of the Review
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JUST BETWEEN OURSELVES—

An Intimate Chat Between Rabbi and Reader

"ביתנו לבן עצמנו"

AS I write these lines I am still under the spell of delight and fascination that came upon me as I sat among the thousand guests who gathered last Sunday evening, at the Commodore Hotel to honor Professor Mordecai M. Kaplan, on his sixtieth birthday. Here were men and women of all shades of opinion, professionals and laymen, representing practically every important and vital movement in Jewish life, all united to offer tribute to a scholar and educator, a thinker and philosopher, who for a generation has moulded the lives and thoughts of hundreds who today are themselves leaders in Jewish life.

That testimonial inspired us with new hope for the future of Jewish life in America. For what was it that brought this large assemblage together? It came to honor learning and Jewish scholarship. Professor Kaplan was not just a worker, a doer, but a man who thought and who inspired others to think.

And they came to honor the sincerity of his thoughts. There were many in the audience who disagreed with some of Professor Kaplan's teachings, but every one was ready to pay homage to the genuineness of his idealism, to the purity of his motives and to the sincerity of his thinking.

And they came for yet another reason. Here was a man who forced us to think about the Jewish spiritual problem, about the future of the Jewish spiritual heritage in America. We have many—individuals and organizations—who give thought to anti-Semitism and to the safety of the Jew in this country. But what about the future and safety of *Judaism* in America? No man in American Jewish life, it must be confessed, has given so much constructive thought to this problem as Professor Kaplan. And he has forced others to think about this problem. It matters not if we agree or disagree with many of his views. The important thing to consider is that he has roused the Jew—whether orthodox, conservative or reform—from his complacency.

There has developed a "hush, hush" policy with regard to the future of our spiritual heritage. There is a tendency even on the part of good Jews to let things drift, wishfully thinking that if you will let matters alone, everything will right itself in the end. It was Professor Kaplan, more than anyone else, who saw the fallacy of such a policy for our religious life. He realized that unless we did something, and did it speedily, to revitalize and reconstruct the shattered structure of Jewish life, the little that we had here of Jewish life might soon disappear.

We, of the Center, should feel a special closeness to Professor Kaplan, because he is the father of the Center movement; he was the first to evolve the idea of a Jewish Center as an instrument to revitalize Jewish religious life in America. Our own institution was founded immediately after his own experiment in establishing the first New York Jewish Center.

The Brooklyn Jewish Center has done much to infuse new strength into the Jewish life of our community. But this birthday anniversary of Dr. Kaplan ought to make us conscious anew of the real purpose of the Center movement. We must begin to give serious thought to the problems that face our religion in these days and in this land. We must begin to think more, to discuss more, to plan more about the Jewish way of life, Jewish beliefs and practices, Jewish ideals and aspirations. We may or may not accept Dr. Kaplan's remedies; we must, however, if we want Judaism to live, accept his analysis that all is not well in our religious life, and that we must find a cure that will bring healing and strength to our failing Jewish life.

For this challenge that his teachings force upon us we are grateful to him, and wish him many, many more years of consecrated and blessed service.

Israel H. Levinthal

FREEDOM EVEN FOR ANTI-SEMITIC LIBELS

By WILLIAM I. SIEGEL

THE Law, both as a set of abstract rules regulating the conduct of men, and as a fact in actual litigation, rarely holds interest for the general public. In most matters the laity is apt to think of litigants in the terms of Shakespeare's exclamation, "A plague upon both your houses," and to concern itself not at all with the fact that the decided cases, although they apply immediately only to the persons concerned in the action, are nevertheless precedents which affect and control the entire social body. There is, however, one branch of the law which, particularly today, should be of absorbing interest to the people of this state, and more particularly to the members of any minority group residing within the state. We refer to the law — both criminal and civil — controlling libelous publications. We propose in this article to discuss this branch of jurisprudence with, of course, the minimum of technical legalisms and, it is hoped, the maximum of general application.

The law of libel has two branches. One, dealt with by the Civil Courts, is concerned with the consequences which flow from a defamatory statement made by one person concerning another. The criminal law, on the other hand, determines the public consequences which result in the case of a libelous publication. It may be considered to have a direct relationship to the peace and well-being of the entire community. Recent cases have given point and application to both these aspects of the law of libel in so far as the State of New York is concerned.

Martin L. Sweeney is a Congressman from the State of Ohio. His district embraces the city of Cleveland which has a rather considerable and influential Jewish community. In recent months there was a vacancy on the bench of the United States District Court in the District of Ohio. Among the men mentioned as candidates for appointment to this office of Federal Judge was Emerich Burt Freed, the United States District Attorney in Cleveland. Naturally, the appointment of a Federal Judge is a matter of public interest, and there was comment in various newspapers belonging to the United Feature Syn-

dicate, Inc. One of these newspapers, the *Schenectady Union Star*, published an article which contained the following language:

"A hot behind-the-scenes fight is raging in Democratic Congressional ranks over the effort of Father Coughlin to prevent the appointment of a Jewish judge in Cleveland.

"The proposed appointee is Emerich Burt Freed, United States District Attorney in Cleveland and former law partner of Senator Bulkley, who is on the verge of being elevated to the United States District Court.

"This has aroused the violent opposition of Representative Martin L. Sweeney, Democrat, of Cleveland, known as the chief Congressional spokesman of Father Coughlin.

"Basis of the Sweeney-Coughlin opposition is the fact that Freed is a Jew, and one not born in the United States. Born in Hungary in 1897, Freed was brought to the United States at the age of 13 and was naturalized 10 years later.

"Irate, Representative Sweeney is endeavoring to call a caucus of Ohio Representatives December 28 to protest his appointment."

It is obvious that the net effect of this publication was to label Congressman Sweeney as an anti-Semite. He thereupon began actions in a number of states for libel, charging that he had been injured in his good name, in the conduct of his official duties as a Congressman, in his practice as a lawyer and generally in his community, by reason of the imputation of anti-Semitism. Among these actions was one in the Federal District Court sitting in the State of New York. (The federal court was a proper court by reason of the diversity of citizenship of the plaintiff and defendant). The District Court dismissed the complaint, in effect saying that it is not libelous, as a matter of law, in the State of New York to charge in writing of a man that he is an anti-Semite.

Congressman Sweeney appealed to the Circuit Court of Appeals, and that

court by a divided opinion, two judges to one, reversed the lower court, and reinstated the complaint. The legal effect of the reversal is a holding that it is, as a matter of law, in the State of New York libelous thus to publish a charge of anti-Semitism (unless the defendant can show truth as a justification.)

It is interesting to analyze the majority and the minority opinions in the decision, and to draw from both certain broad principles. The two judges constituting the majority felt it to be the law that any charge of anti-Semitism made against a public official, if false, might cause right-thinking people to consider him unworthy of public confidence and trust, and that for this reason the statement is in itself libelous. They also gave weight to the time and place of publication. The language in which this latter thought was couched deserves the respect of all liberal people. We quote it: "This plaintiff by being accused of trying to deprive a man of an appointment to public office because, presumably both in race and religion, he was Jewish would, intolerance being what it is, no doubt find approval and increased respect in some quarters; and in others, where only the hit bird flutters, there would be indifference; but in a country still dedicated to religious and racial freedom decent, liberty-loving people still are present in great numbers and still are greatly offended by narrow-minded injustice of the bigots who see individuals only en masse and condemn them merely because their ancestors were of a certain race or they themselves are of a certain religion."

The court disposed of the contention that such publication was privileged as an exercise of freedom of speech by this pronouncement: "freedom of speech is, as it always has been, freedom to tell the truth and comment fairly upon the facts and not a license to spread damaging falsehoods in the guise of news gathering and its dissemination."

At first reading, and at tenth reading even, the majority opinion will

bring great comfort to men who believe in decent relations among various groups in our community. Even if it be admitted that there are necessarily fundamental dissimilarities among these groups, the decision by making a charge of anti-Semitism actionable as libel in substance and in fact condemns anti-Semitism itself, and by broad implications asserts that anti-Semitism is worthy of "scorn and contempt of the right-thinking in appreciable numbers." Coming from this high source as the expression of a philosophy of life, it is more than gratifying. The writer regrets that his own personal gratification must be tempered and diminished by a belief (which he shares with the dissenting judge) that the practical, social effects of this decision are in the main more harmful than helpful both to the community in general and to any minority group within it.

To justify this apparent paradox we now consider the dissenting opinion. It was written by Circuit Court Judge Clarke. The learned judge based his dissent upon two grounds. The first, which we need not elaborate upon in this non-technical discussion, is based upon his belief that the decision of the majority is contrary to the established law in the State of New York. He proceeds from this premise, moreover, to discuss the social implications of the decision. He finds that such a holding would relate not only to a charge of anti-Semitism, but in the main to any charge involving an antipathy towards any particular group, provided it were large enough. That is, to write of a man, for instance, that he was pro or anti the Democratic Party, or pro or anti any members of any race or creed, would, or, at least, might be considered a libelous statement. In view of the diversity of interests which make up the general life of this country, such a holding, if finally it were the law, would involve the courts in a mass of litigation in itself unhealthy, and in the end would compel the courts to assume the duty of deciding the propriety and legality of opinions which in the last analysis should be a matter of public debate and changeable conviction rather than set, determined and unalterable.

There is, however, another ground which makes the majority decision even more fundamentally disturbing. The publication in the defendant newspaper of the charge that Congressman Sweeney is an anti-Semite

brought to the fore, in so far as its readers were concerned, the entire question of anti-Semitism. It also made available for discussion the fitness of a given public official to hold public office. In a word, it created an issue and stimulated both thought and discussion on that issue. It is an ancient maxim, that out of the clash of opinions cometh truth. In the long run no philosophy of life or government can retain its hold upon the obedience or allegiance of a people unless it contains within itself the truth which gives it strength to persist and the strength which makes it truth for its believers. To shut off such discussion and debate is in effect to force underground the elements of error, which, being thus underground, generate the poisons of hatred that in themselves corrode and eat away the fabric of society. If every newspaper in its comment upon public affairs and public men must be subjected to the fear of a libel suit, then in the long run newspapers will cease to publish controversial matters which under this law may give rise to libel suits. Newspapers will publish only those innocuous and colorless matters upon which all people agree. But, of course, all people never agree upon vital matters. In the end, therefore, anti-Semites, or anti this, that or the other, will be in a position where they can carry on their work and disseminate their propaganda and spread their hatreds without the fear of effective public discussion on the wide scale which only newspaper publicity can give.

We believe it to be a fair criticism, therefore, of this decision that minority groups, and derivatively, the entire community must choose, if choice it has, between the complimentary allusions of the majority opinion, and the long lasting and fundamental public-common sense of the minority opinion. It is interesting to know that this decision was appealed by the defendant newspaper to the Supreme Court of the United States. Only eight judges of the Supreme Court took part in the decision. They split four to four for affirmance and reversal; and under the rules of the Supreme Court there was therefore an automatic affirmance of the Circuit Court majority decision. However, there is now before the Supreme Court a petition for a rehearing. It is the writer's hope that this petition will be granted. Such a status of the law is unhealthy, and there should be a clear-cut expression by the Supreme Court of

some majority opinion one way or the other. We believe that it would be the part of statesmanship on the part of the Court to accept the minority decision in the court below.

It is, of course, of great importance that the personal rights of any individual shall not be harmed by an untruthful libelous statement. When such a damage is multiplied many-fold so as to affect the interests of an entire community, then great considerations of public policy enter into the determination of the problem raised by such a publication. In 1937, the question came under consideration by our criminal courts here in New York State. One Robert Edward Edmondson, a well known anti-Semite, was indicted in New York County for criminal libel on the charge that he had written and published pamphlets which libelled "all persons of the Jewish religion."

Thereafter a motion was made to dismiss the indictment on the ground that it charged no crime. It should be borne in mind that as a matter of legal procedure such a motion contains an admission for the purpose of the motion that the facts are true. In effect, what the defendant says is that "granted everything I said was true, it still is no violation of the criminal law." Moreover, in this instance, it is interesting to know that the motion was initiated by the American Jewish Committee, the American Jewish Congress, the American Civil Liberties Union, and various other similar organizations which filed briefs as *amicus curiae* (friends of the court.) All of these organizations denounced the act of the defendant in publishing the material, but stated that a sound public policy involving the right of freedom of speech, a free press and religious liberty made it desirable that the court in the furtherance of justice dismiss the indictment. General Sessions Judge Wallace wrote the opinion. He based his decision (which dismissed the indictment) on two grounds. After examining the law of England (from which our own law stems) and the law of New York State, he came to the conclusion that there can be no such thing as a criminal libel against a group or community, unless some individual member thereof is also libelled either directly or by clear implication. The examination of the basic law by the learned judge is, in the opinion of this writer, an accurate one,

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AFTER the outbreak of the war, coffee, which up to that time was no more than a mirage in German foodshops, disappeared completely. But in the fall of 1940, when the English bombers disturbed the nightly sleep of the Berliners much too often and much too thoroughly, the Nazis, anxious to strengthen the flagging public spirit, suddenly remembered that there were still great quantities of coffee in the warehouses.

Thus one beautiful day, big placards informed the delighted public that everyone was authorized to draw 75 grams of the rare beans on his foodcard. And miracle of miracles, there was no exception made for Jews.

A friend of mine, a former Jewish attorney, was from the first suspicious of this Nazi generosity. He warned his wife not to apply for the coffee, but it was too late; she had already given the proper stub to the grocer, and he, glad to be able to deal with his Jewish customers without risk, complied with the edict.

A few days later there appeared new placards containing detailed regulations concerning the Coffee Law—and behold! the Jews were forbidden the right to drink Nazi coffee. My friend went immediately to his grocer and withdrew his application.

Nevertheless, some weeks later he received a questionnaire from the police asking him why he had attempted to withdraw foodstuffs to which he was not entitled. It was easy for him, as a lawyer, to explain his innocence. But alas, no more than two weeks went by and his wife was summoned to appear before the police. To spare his wife the inquisition he went instead.

At the station house he was informed by a youthful official that he was required to pay a fine of 25 Reichsmark because of his attempts to surreptitiously obtain coffee reserved only for non-Jews. In vain my friend referred to his explanations in the questionnaire. They were not at hand, he was informed; and besides, the young official had neither the time nor the inclination to consider them. In fact, it would be better for my friend to pay the fine, otherwise the case would be sent to the higher courts, where he could not hope to win.

Realizing what he was up against, the lawyer decided to pay the fine. This seemed to take a great deal off the official's mind. He produced a prepared statement which he asked the lawyer to sign. After reading it over, my friend refused, for it read

The Dramatic and Grimly Amusing Recollections of a German-Jewish Lawyer

NOTES OF A REFUGEE

By DR. ERNST WARSCHAUER

something like this: "I, Mr. —, admit having broken the law regarding"—here followed a description of the crime—"and herewith pay the sum of 25 Rm. as a fine to avoid judicial prosecution."

"It is impossible for me, especially as a lawyer, to make a false admission," protested the victim.

The official grew angry. "Just remember that you are no longer a lawyer in this country!" he shouted.

"I am still a lawyer," quietly replied my friend, "although I have been deprived of my right to practise."

"The man is right!"

My friend was surprised at this interruption by an elderly official who sat at the next desk. "Let me have a word with him." Then addressing my friend, he continued: "This protocol will be filed and will never see the light of day again. It will really be quite harmless to you. Sign it."

"Maybe," answered the accused, "but this is a matter of principle with me."

"Well," said the elderly man, "I am going to make you a fair proposal. You may alter the contents of the protocol in whatever way you like, so long as you will sign it and pay the 25 Rm."

Taking a pen, my friend cancelled the objectionable words, and instead wrote: "I deny having broken the law . . ." etc., and at the end added: "nevertheless I voluntarily pay 25 Rm."

He signed the statement and paid the fine, which the official accepted without blushing.

* * *

At the end of the day a lawyer has many letters and documents to sign. Therefore a very busy man sometimes does not read every letter through, but depends on the reliability of his secretaries. In Nazi Germany such confidence is sometimes dangerous, as was proved by the following incident.

Legal remedies against any measures of the Gestapo, the omnipotent secret police in Germany, do not exist. The decisions of the Gestapo are beyond any legal control. One may

file a petition with the Gestapo explaining the circumstances of the case in order to obtain some relief, but there is no guarantee that they even read it.

In October, 1938, a prominent Jewish lawyer filed such a petition with the Gestapo for a client. A few days later he received an order to personally appear at the Gestapo headquarters. Thinking he was called to discuss his client's case, he answered a summons which otherwise would have frightened him. One of the Gestapo men asked him whether he read all his letters and documents before signing them. My friend answered that if he was very busy he sometimes signed letters without reading them, relying on his staff to have correctly transcribed their shorthand notes. The official then handed him the petition which he had sent a few days before. The lawyer was horrified to see that it was addressed to the "Gemeine Staatspolizei," which means "Infamous State Police," instead of "Geheime Staatspolizei," "Secret State Police."

It was a typographical error based perhaps on what the psychoanalyst calls a Freudian slip. Fearfully, my friend tried to explain: "If you think it possible I should write such a thing deliberately you ought to throw me into a lunatic asylum. If you send for the original shorthand notes you will see that I dictated the correct salutation."

He was kept at the Gestapo headquarters until not only the notes but the stenographer, a married Jewish woman, were brought. Realizing what she had done, the stenographer exonerated her employer and said she had made a mistake in transcribing the notes. Both were now dismissed, but were commanded to appear at a certain hour a few days later for the final decision of the Gestapo. When they came this was the decision they heard pronounced: both were to come back on the morning of the first of November, each with a small suitcase

containing necessary clothing; he was sent to a concentration camp, she to prison.

His friends, many of them Gentiles, were horrified when they heard the news and tried to help them. One of them, a woman client to whom he had been of considerable service, and who was the daughter of a high official, managed to get them a rehearing. After keeping them standing at the headquarters for four hours an officer appeared and said: "Get out of this country by the first of February or else . . ."

This was easier said than done. Nearly all the doors of the world were closed to immigration. Again this excellent Christian woman came to his assistance. She went to Switzerland and got in touch with an American friend, who obtained a permit for the two Jews to enter Palestine. This permit reached them two days before their time was up.

The fatal typographical error turned out to be a stroke of good luck. Had it not hastened their exile, the order to leave would have come anyway, and at a time when it would have been still more difficult to find a place of refuge. And no one could have intervened. * * *

Marianne and Heinz are cousins and were in love with each other. Heinz was studying lithography at an art school in Berlin and Marianne was studying chemistry and hoping to specialize in biological chemistry. Both had just about finished their courses when the Hitler regime put an end to all their hopes.

They decided to try to emigrate. After much effort Marianne found an opening abroad. It is true, it was very far abroad, in Java. She was offered a position as a plant biologist with the Javanese government. Before the girl left Germany, she and Heinz decided to break their engagement so that each would be free in case they never met again.

About a year after her departure, through the help of a brother who had emigrated to Colombia, the young man was assured a position as a lithographer in Bogota. The lovers' separation had not weakened their love. Before embarking for South America Heinz telephoned to Marianne in Java — the tolls were shared equally — and they both pledged themselves to each other again.

After arriving in Bogota Heinz set to work to bring about their reunion;

either he would join her in Java, or she would come to him in Bogota. It proved impossible for Heinz to obtain a permit to enter Java and to work there. Therefore Marianne had to go to Bogota. There was only one way for her to obtain a visa for Colombia, and that was as a legally married wife. But how can one marry if the man lives in Bogota and the girl in Java? Love, however, is inventive and lawyers excel in good ideas, especially if they receive nice fees. The lawyer in Bogota whom the young man consulted suggested a marriage by proxy.

A substitute was obtained, and Heinz cabled him the matrimonial responses demanded by Colombian law. These were spoken by the proxy at the registrar's office in Java.

A whole year passed before Marianne got the Colombian visa and could start for Colombia. Various unforeseen difficulties had arisen and had to be overcome, but love, which had removed greater obstacles, succeeded in eliminating these comparatively minor ones. Today, they are not only legally, but actually married in Colombia.

* * *

Nazis are not even respectors of the dead, and their hatred of the Jew, Felix Mendelssohn, followed him even to the grave.

Mendelssohn had been the conductor of the famous Gewandhaus Orchestra in Leipzig for many years. In tribute to his genius, the ancestors of the present-day Germans had erected a monument to him in front of the Gewandhaus, where it remained until 1936. At that time, it became unthinkable to the Nazis that a statue of a Jew should occupy such a place of prominence. A struggle began between the Mendelssohn defenders and those who desired destruction of the statue. As was the case in all such matters, the Nazis were victorious.

Among Mendelssohn's many defenders was the Lord-Mayor of Leipzig, a political economist famous all over Germany. So disgusted was he at this shameful act that he resigned his post and retired to private life.

This occurrence caused a sensation all over the world, especially in London. Sometime later a London orchestra came to Germany to play at the Gewandhaus. After a warm reception by the German authorities at Leipzig, the conductor deliberately asked to see the famous statue of Mendelssohn, much to the embarrassment of the Germans. When it was explained that the

statue was no more, the entire orchestra made a pilgrimage to the site of the monument and placed a wreath on it.

There is no better way in which the musicians could have expressed their complete disgust.

* * *

In a small German town near Berlin a Jewish philanthropist had just passed away. During his lifetime, he had been a wealthy and highly respected citizen. Among other things, he had built and endowed a beautiful public swimming pool. However, for the past several Hitler years, Jews had been forbidden the use of the pool, the donor included.

While this benefactor lay in his coffin, the Nazi officials were busy tacking up notices forbidding all "Aryans" in the town either to help with the digging of the grave or to participate in any way in the funeral and burial services. In other times the entire population would have turned out for such an occasion, but now there was not one of the townspeople who dared disobey the order.

Unfortunately, there were only two other Jewish families left, and neither of these had male members. A Jew, a farmworker, who lived nearby, willingly agreed to help, but he was refused permission by the Nazi officials. Because no one could be found to bury the dead man his son and the grandchildren dug the grave themselves. The beloved Jew was buried with only his family present.

After the funeral, when darkness had settled, the townsfolk, almost to a man, came to the stricken home to pay their respects to the family. In the darkness their courage had returned, and they offered the words of condolence which they had feared to express by daylight.

* * *

The surviving German Jews have been scattered all over the four corners of the world. Many of them never had heard of the spot where the ill Hitler wind was blowing them.

Very cruel though this may be, some incidents emerge out of this ocean of misery which to some extent are comforting. I remember the fate of the chief surgeon of the Dental Clinic of the Berlin Jewish Hospital, who in 1937 successfully performed a difficult operation on me.

Being engrossed in his work, this dentist had, like many of us, missed

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FOR the first time in its history, the American Academy of Arts and Letters has honored an American composer by electing him to its membership. The fact that this American composer is a Jew, and the greatest living composer of Jewish music in the serious forms, makes this election a matter of first importance to us. Ernst Bloch did not need this honor to confirm the imperial position he has enjoyed in the world of modern music for the past twenty years; but it is satisfying to know that honors continue to come his way.

Bloch's absorption with the Hebrew spirit influenced his music from the first. True, his early works did not possess Hebrew messages. But the discerning ear can recognize in music of the Symphony in C sharp or the *Poems d'automne* many Hebraic qualities: an elegiac Semitic sadness in the slow sections; a Chassidic mysticism; a passion and strength.

Not until ten years after the composition of his early symphony did Bloch openly acknowledge himself a Hebrew composer. "I am a Jew," he wrote triumphantly. "I aspire to write Jewish music not for the sake of self-advertisement but because it is the only way in which I can produce music of ability and significance — if I can do such a thing at all." Shortly thereafter he added: "It is not my purpose or my desire to attempt a 're-constitution' of Jewish music, or to base my work on melodies more or less authentic. I am not an archaeologist. I hold that it is of first importance to write good, genuine music. It is the Jewish soul that interests me, the complex glowing, agitated soul that I feel vibrating throughout the Bible . . . the freshness and naivete of the Patriarchs, the violence of the prophetic Books, the Jew's savage love of justice; the despair of the Ecclesiastes; the sorrow and the immensity of the Book of Job; the sensuality of the Song of Songs. All this is in us, all that is in me. It is all this that I endeavor to hear in myself, and to transcribe in my music: the sacred emotion of the race that slumbers far down in our soul."

Bloch's Hebrew period, which produced such world-famous works as the *Israel Symphony*, *Schelomo*, *Three Jewish Poems*, *Hebrew Quartet*, did not utilize ancient Hebrew melodies or modes. Rather, in modern musical language, it attempted to translate the soul of Israel. Something of the intoxication of the Psalms and the Song

of Songs, something of the despair and pain of a race in exile, something of the idealism which has kept a persecuted race alive through thousands of years can be found in Bloch's Hebrew music. This music seems to stem from our race; it is a part of us; it expresses things which we can find deep in our hearts. This music seems to have caught the spirit of the Old Testament. That is its greatest strength. And therein did it prove to be the crowning works of Bloch's maturity.

For a while, Bloch abandoned the writing of Hebrew music; but it cannot be said that Hebrew music abandoned him. Works like the Piano Quintet may not have been intended by its composer as an authentic racial document; yet I have always considered it one of the most intensely religious and spiritual works that Bloch has written. It is moving Hebrew poetry that we find spoken here, interpreting the high purposes and ideals of a race. It has strength and passion and an other-worldly sublimity; it remains one of the greatest works of our times.

But Bloch did not permanently abandon Hebrew music. His magnum opus in this direction was the eloquent *Sabbath Service*, a score built around the Sabbath morning prayers. Here is music filled with such poignancy, nobility, tenderness and humanity that, at its best, it must rank with the masterpieces of music of all time. In his dramatic pages, Bloch wrote with a vigor that is volcanic; the music pulses and throbs like a relentless heartbeat. In its lyrical pages, Bloch is pensive and introspective. Listen, for example, to the profound grandeur of "Hear, Oh Israel!" which sweeps like a relentless force, compelling awe and admiration. Listen to the simple and touching loveliness of "How Lovely Are Thy Tents, Oh Jacob"—listen to these moments and you are in contact with indestructible Hebraic art.

* * *

Ernst Bloch, the son of a Jewish clock merchant, was born in Geneva, Switzerland on July 24, 1880. The story goes that when he was a child he wrote upon a slip of paper the vow that he would devote his life to music.

A Great Jewish Composer Receives New Honors

HOMAGE TO ERNST BLOCH

By DAVID EWEN

He buried this paper under a mound of stones and burned it in a ritual fire. Fortunately, his parents would not stand in his way, and, in his fourteenth year, Ernst Bloch began an intensive study of composition and the violin. He completed his musical studies in Belgium and Germany, celebrating the completion of his studies with the composition of his first symphony.

His inability to gain a hearing for this symphony, coupled with the news of the financial duress of his family, brought him back to Geneva in 1904, where he took up the work of his father in his father's store. His days belonged to his many duties at the shop; but during the night time he could turn to music, and it was during these hours that he composed his first important work.

In 1909, Bloch completed his opera *Macbeth*, which, much to his amazement, was accepted by the Paris Opera Comique. The critics spoke in highest tones of praise concerning it; one of them was Romain Rolland, who became one of Bloch's staunchest supporters.

Early in 1916 — by this time the composer had abandoned his business activities to devote himself exclusively to music—Bloch came to America as a conductor for the dancer, Maud Allan. The bankruptcy of this venture left Bloch stranded in the United States. Fortunately, many prominent musicians combined their efforts to work for him. A series of important performances of his music followed (with the Boston Symphony, the Flonzaley Quartet, and the Friends of Music) which went a long way in establishing his reputation in this country.

In 1920, Bloch became director of the Cleveland Institute of Music. But he was never happy at this post, and he resigned it in 1925. Two years later his *America Symphony* won the \$3,000 award of the periodical *Musical America* for the best American musical work submitted in a competition. Since then, Bloch's star as a composer has been consistently rising until now there are few to doubt that he is one of the major creative voices of our times.

ZIONIST REMINISCENCES OF SIXTY YEARS AGO

By HARRY BLUESTONE

This article contains excerpts from "The Memoirs of Dr. Joseph I. Bluestone," written in Yiddish, and translated by his son, Harry Bluestone, Executive Director of the YM-YWHA of Buffalo and formerly on the staff of the Brooklyn Jewish Center. A summary and review of the memoirs by Hyman B. Grinstein may be found in Publications of the American Jewish Historical Society, No. 35.

It was from the ghetto on the lower East Side of New York City that the Hibat Zion movement began to germinate in 1882—sixty years ago. During the fifteen years of pre-Herzlian Zionism in America gargantuan efforts were made to awaken the masses to the renaissance of our people. The contribution of the sturdy pioneers of Zionism in America remains a fascinating chapter in the annals of Jewish life in this country. Viewed in their proper perspective the struggles and hardships endured by them physically and spiritually were enough to break the stoutest heart. Many of the vanguard have already moved on with eternal hope to eternal rest to become a source of inspiration to hosts of others now in the forefront.

One such pioneer was my father, Dr. Joseph Isaac Bluestone, who brought with him from his native Lithuania that love for Zion which animated such mighty men who formed in Eastern Europe the Bilu and Hovevei Zion movements and which sustained him during the half century in which he labored for the cause which to him was a holy one. Many interesting anecdotes of value punctuate his memoirs and scrapbooks and form a colorful backdrop for the modern scene. Read with me several of these. Let us go back to the 1880's for a few moments in an atmosphere devoid of radio, motion pictures, silent or otherwise, airplanes, automobiles, and electric street cars.

"The Jewish district," as my father records, "was located on the other side of the Bowery while the rich lived up in the Avenues. Eventually many lived as far north as Harlem. Far out in Brooklyn a Jewish community sprung up in Brownsville where inhabitants lived on farms with goats and fowl. Another community also

developed in Williamsburg. Jewish cemeteries were located in Brooklyn and Jamaica. When one person wanted to curse the other all he had to say was, 'You should be carried to Brooklyn.'

"The Brooklyn Bridge was already opened to traffic and tolls were exacted from pedestrians as well as from street car passengers. On the East Side, on Orchard Street, Ludlow and other streets, signs reading 'No Jews' became a relic of the past. Henry St., once an avenue of trees like East Broadway, now was devoid of them. There were no more lawns. Beautiful Rutgers Square and Rutgers Place exchanged their palaces for tenements. Our brethren, the Children of Israel, who were permitted to enter the building trades, now became builders. All these changes immigration brought about. Snowballs were no longer hurled at Jews in the ghetto, nor the derisive epithet "Solomon Isaac." The Jew was safe on the lower East Side except in the area bounded on the north by Madison Street. If he appeared below the boundary line he subjected himself to such treatment as would result in giving him a good view of the interior of Gouverneur Hospital . . ."

Two years after the first signs of germination, the details of which are not presented here, Hibat Zion nearly became extinct. Attempts were made to organize mass meetings; to awaken the masses to their responsibilities. But let my father continue the story. "In spite of our efforts to organize large meetings we could not obtain any synagogue for such a purpose. Many synagogue officials thought we were lunatics while others thought we were free-thinkers who denied the coming of the Messiah. The Beth Hamidrash Hagadol, in which several of our prominent members were interested, could not be obtained. Eventually I was successful in receiving permission to use the Mattei Levi House of Worship because the president himself was one of our members and could not refuse our request.

"At that time (1884) the one hundredth birthday of Sir Moses Montefiore was being celebrated. I utilized the occasion for propaganda purposes

but I had to do so very subtly. While speaking of the accomplishments of Sir Moses Montefiore for the benefit of Palestine I casually remarked that in Russia a society was organized to work along lines set down by the great English lord. These mass meetings resulted in increased membership. Attendance at meetings however remained negligible; few interested themselves in them.

"The death of Montefiore in 1885 again served as an opportunity to create propaganda for Palestine. Then we were successful in obtaining several synagogues. We had more than a sufficient number of speakers. Soon we had our hands full of mass meetings. On one occasion we went to see Dr. H. Pereira Mendes to extend an invitation to him to be one of our guest speakers. He was not at home. His housekeeper, a Gentile woman, asked the purpose of the visit. I explained that our organization wished to invite the doctor to attend a mass meeting. She appeared very much surprised. 'You know,' she said, somewhat puzzled at our ignorance, 'the doctor is a Hebrew and does not attend mass!'

"In 1885 a society known as 'Agudath Ovdei Adamah' was organized for the purpose of settling Jews on farms. The United States government offered large acreage free to anyone who wished to till the soil on land located in the west. I considered this to be a boon for our people. I realized that not all Jews ought to become peddlers, tailors, junk dealers; that they would do far better to become attached to Mother Earth and earn their bread by the sweat of their brow. Inasmuch as many teachers and directors of Talmud Torahs joined the movement I too became drawn into the work. At one of the meetings a motion was passed that the organization publish a propaganda leaflet. Because of lack of funds, however, this could not be done. The Hovevei Zion was also interested in a publication of its own but had no means of financing it. I volunteered my services and discussed the question of publication for both organizations with Mr. Sarasohn of the *Jewish Gazette*. He was willing to issue a supplement to his

newspaper if I would enroll one hundred new subscribers. I then spoke to Dr. Morris Wechsler, a Hungarian Jew, who had left the *Gazette* and now was editor of his own paper the *New Yorker Yiddische Zeitung*. When asked how much he wanted for a supplement, he quoted a price below that of Mr. Sarasohn and he was awarded the job. All was contingent upon our supplying copy. Thus it was that in 1886 there appeared a supplement consisting of two sheets, one titled *Hovevei Zion*, edited by myself, and another *The Jewish Farmer*, edited by Mr. Buch, one of the teachers of our school.

"Publicity from this source was beneficial to both organizations. Several new Zionist groups were organized in different cities. All existing groups then formed a general council of Hovevei Zion societies of which I was chosen chairman. The general council was to effectuate unification of all constituent branches and act as a co-ordinating body. The 'Agudath Oydei Adamah' (Agricultural Society) much later organized a group of fifteen Jews to settle on government land located in Cotopaxi, Colorado. A Holy Scroll was given to this band of hardy pioneers at a farewell gathering held in Photographers Hall on Canal Street. The program was indeed impressive. I invited my friends, Dr. Moses Mintz and Dr. H. Pereira Mendes, to be guest speakers. When Mintz cried out, 'You are travelling to the Holy Land via Colorado. As soon as you become good farmers go to our homeland!' everyone exclaimed, 'Amen, Amen!' The venture, however, collapsed before it had a chance to express itself in action. The pioneers quarreled en route west. Those who finally reached Colorado became peddlers not farmers. About 40 years later when I was in Denver, Colorado, I visited my old friend, Eliezer Bricker, in whose home I met one of the pioneers who had become a farmer for a short time and then entered business."

Hovevei Zion flourished. Although success crowned their efforts differences in policy, especially with regard to transmittal of funds to Palestine, soon created serious difficulties. However, in spite of acrimonious debates and adverse newspaper publicity the enthusiasm of the pioneers failed to wane. On the contrary with greater enthusiasm they took up the challenge to their ingenuity. Again to quote the

memoirs: "I called a special meeting of my organization and invited as guest speakers Rabbi Aaron Wise, father of Dr. Stephen S. Wise and Dr. H. Pereira Mendes, who always cooperated in every way possible. The meeting was very well attended. A resolution was unanimously passed to send three hundred dollars to Palestine for the purpose of constructing an artesian well in a colony. The spirit of the gathering was very impressive. Dr. Mendes reported the proceedings in *The Jewish Times* of Sunday, August 15th.

"During the week following publication of Dr. Mendes' article in the newspaper an item appeared in the daily press pertaining to the death of a German Jew named Simson. Mr. Simson's will contained a clause bequeathing fifty thousand dollars for Palestine, the money to be given to any organization in this country devoted to the establishment or assistance of colonies in the Holy Land. The moment I read the article I hurried to consult with Mr. Silverstein, a lawyer and member of our organization. I instructed him to take the necessary legal steps to safeguard our rights and obtain the legacy. The next morning he informed me that the Parisien Alliance had already filed a claim. It was his belief, however, that if we were to engage an influential lawyer we would probably be better able to establish our claim. He recommended an ex-judge whom I immediately contacted.

"I was instructed by him to submit proof that we actually did assist colonization in Palestine. I went at

once to the office of the *Times* and procured a copy of the article written by Dr. Mendes. We had not yet received official receipts for the money we sent to Palestine, hence could not produce such proof of claim. The ex-judge read the article and was satisfied. He expressed the opinion that a long drawn-out battle for the legacy might be expected. He requested a copy of our charter. I told other leaders of the organization of the fortunate occurrence and obtained from Mr. Germansky, the treasurer, the charter which he had in his possession. We lost no time in returning to our lawyer. As soon as he finished reading that charter, he laughed heartily, handed us the precious document, and asked us not to bother him any more. I read the charter over and was stunned. I heard of jokers before but never one so ridiculous. In it was specifically stated that the Hovevei Zion Society was organized for the purpose of establishing and assisting colonies in the *United States of America*.

"Who ever could have written such a charter? When I learned that Adam Rosenberg, a teacher in our Talmud Torah, was responsible I said to Mr. Bernstein, a fellow member, 'Let's see Rosenberg and hear what he has to say.' Mr. Rosenberg really became very much upset when he learned what had occurred. 'I was not aware of anything wrong,' he cried. 'In order not to flaunt our purpose before the eyes of our enemies—we can do with the money as we please — why should we let the world know that we are seeking another homeland?' *A Melamud bleibt a Melamud.*"

"SCHWARTZ'S YIDDISH TROUPE BIG CLICK IN BUENOS AIRES REP"

THE above head is from *Variety*, the organ of the amusement business, and will be correctly understood to mean that Maurice Schwartz has been very successful in the Argentine capital playing in repertoire.

Variety reports that Schwartz has been in Buenos Aires since March and has been an unusual b.o. draw (box office attraction). He plans to remain until June, then go to Rio de Janeiro for a four-weeks stay, and to Montivideo, for two weeks. Four weeks ought to be enough for Rio, *Variety* intimates, because it has a far smaller populash (population).

Schwartz came to the Argentine accompanied only by his manager, Dr. Charles W. Groll, and bringing with him costumes and lights. His cast is recruited from local Yiddish players. *Variety* states that Schwartz's top grossers (most profitable productions) have been: "Yoshe Kalb," "Professor Schilling," "The Inspector General," and "Countryman." Also that Schwartz claims 40% of his audiences have been non-Yiddish.

Schwartz may do "The Merchant of Venice" and Sholom Asch's "Salvation" (in Yiddish), before he leaves Buenos Aires, and there is talk that he will film "The Brothers Askenazi."

THE PSALMS – Discussed by MARK VAN DOREN, IRWIN EDMAN and LOUIS UNTERMAYER

In the May 10 program of the Columbia Broadcasting System's "Invitation to Learning," Mark Van Doren, the Pulitzer Prize poet and Chairman of this notable radio feature, Irwin Edman, Professor of Philosophy at Columbia University, and Louis Untermeyer, eminent poet and critic, discussed the Psalms. Through the courtesy of CBS the "Review" herewith publishes a transcript of the discussion. The text has been abbreviated, but to preserve the impromptu character of the program it has been left unedited. "Invitation to Learning" is heard every Sunday at 11:30 a.m. to 12 noon.

Van Doren: Gentlemen, let's try first, within the limits of human understanding and capacity, to say why it is that the lyric poetry of the Psalms is great lyric poetry. Does it strike either one of you that there's a reason which can immediately be given?

Untermeyer: Yes, quite apart from magnificently written poetry, I think you have here on the part of a great people a continued expression of faith, continued knowledge of a communication which is directed to a force which understands you and which acts whether you act or not, an expression which all lyric poetry of today completely lacks.

Van Doren: You seem to say that faith is somehow or other an indispensable prerequisite for great lyric poetry. Yes, I should say so too. Would you agree with that, Mr. Edman? Of course, you're rather forced to agree, aren't you?

Edman: Not only forced, but persuaded. I agree because I think when both of you, use the term, "faith," you are not meaning to commit yourself to any narrow intellectual belief. I think that kind of faith does enter into the Psalms and does explain their extraordinary power.

Untermeyer: The Hebrews called the Psalms (Tilim), which means, literally, praise songs. They were praising God, I think, because He existed—they were glad that they could go on their business knowing that there He was, to appeal to, yield to, rail against, because, seemingly, for the moment they had been neglected.

Edman: By the way, I think it's rather important to stress the fact that when we say the psalmist, we're using a kind of conventional shorthand epithet for what one might call the editor—like Mr. Louis Untermeyer—of a great anthology. This is a collection of poems of a great people, and the anthologist apparently made his selection with great care. The people were the anthologists, but everything dropped out that wasn't first rate, apparently, because all the things that are in are tops in lyric poetry.

Van Doren: Well, Mr. Untermeyer, is it true, in your opinion, that the Psalms are among other things an anthology?

Untermeyer: Oh, I don't think there's any question about that. It seems to me they are not only a collection, but a very careful selection of what must have been ten times as many, and these were kept, I'm sure, because of the very vivid imagery, because of the power of the expression.

Van Doren: And again the anthologizing principle was a public one, rather than a private one. You don't conceive, do you, that one man in a study decided for himself which Psalms he should select?

Untermeyer: No—just as you think of fifty scholars who were also poets at the time of King James—why don't you talk about that a little, Mr. Van Doren?

Van Doren: You refer, I assume, to the fact that the King James' version of the Bible was not done by one person.

Untermeyer: Not even by King James.

Van Doren: No, by no means—it was by a great number of persons who miraculously shared the language which was powerful and rich for the purpose.

Untermeyer: About fifty, weren't there?

Van Doren: Yes, there must have been fifty. So just as these one hundred and fifty Psalms had, so to speak, selected themselves—had not only been written by a people but had been selected by a people—so the King James' version may be as good as it is partly because a whole people was at work translating the book which in their

opinion, was the the greatest of books.

Untermeyer: These men distilled a language which has now become the great norm of what great English speech is. I think that something must have happened to the language of that time—some meeting of all the currents of the language must have come to English at that particular time and then you had the sheer good luck to have fifty men almost like Shakespeare. As a matter of fact, there's always that persistent rumor that Shakespeare may have been the fifty-second or third—he may have had a hand in shaping maybe some parts of Isaiah or the Psalms. He was a contemporary, I believe.

Van Doren: Oh, yes, the translation was being done in his prime, and was published just about the time he stopped writing plays.

Untermeyer: A nice idea, don't you think, that maybe he was one of the unknown semi-authors?

Van Doren: Decidedly.

Edman: Certainly it is one of the few things in the language that you'd be tempted to say that Shakespeare wrote.

Untermeyer: It is Shakespearean in oratory and simplicity.

Van Doren: Shakespeare was not writing for himself either. He always had an audience that he knew was going to listen to him, and had to understand him, and with which he somehow or other had to agree.

Edman: Well, Mr. Van Doren, there's one point I think we ought to stress about that public character of the Psalms and the audience. We ought to be reminded that these psalms were understood to be sung. They were actually chorally sung, the first line was frequently recited by a leader.

Van Doren: And they were songs of praise. It is a great advantage for a lyric poem to have praise for its method. And praise is something which cannot be exaggerated. A compliment can be exaggerated, but compliments are not paid to God. Compliments are paid to individual persons, and compliments had better be paid perhaps with a smile, because it is so clear that no individual deserves anything beyond a modicum of praise.

But God is without limits in His deserts, and so, with the greatest solemnity, and with all the music and metaphor possible to you, you are free to praise Him.

Edman: I might parallel the same thought of praise and say that the psalmist probably was all things to all poets—anything that any poet could possibly think about was justly said about God.

Untermeyer: Speaking of the poet, Mr. Edman, may I paraphrase what you say in the words of Sir Philip Sidney. You remember in his very beautiful "Defense of Poetry" he spoke of the author of the Psalms. He said he made the reader see God coming in His majesty, and showed himself a passionate lover of that unspeakable and everlasting beauty to be seen by the eyes of the mind cleared by faith. A magnificent phrase—"a beauty to be seen by the eyes of the mind cleared by faith."

Edman: That's as good a single summary of the Psalms as I should think you could find.

Van Doren: And spoken by a man roughly contemporaneous with the translators of St. James version.

Untermeyer: Something did seem to have happened at that particular time.

Van Doren: We've spoken of the metaphors in the Psalms. Is there any knowledge as to the form of Hebrew verse? Often in reading them I suspect there is a method in metaphorizing, that somehow or another the metaphors are far from irresponsible and accidental. Can you tell us anything about the way a Psalm was written, Mr. Untermeyer?

Untermeyer: Well, without posing as a Hebrew scholar, which I am not, I think that a great deal of the poetry was carried over in translation; that is, the metaphors were carried over, the meanings were carried over, the balance, the cadence, the repetition were carried over. But some of the sheer music, the music of vowel, of course, can never be carried over from one language to the other. The Hebrews notoriously had no rhyme, as we know it, and they didn't have the Latin and Greek quality or quantity. There was no set rhythm, but they compensated for that not only with balance, with repetition, with parallelism, but with something that sounds very much to us like assonance or alliteration, even a kind of internal line. One stanza from the 44th Psalm begins in the King James version:

"We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old." Now, allowing for variation and accent, the Hebrew sounds something like this—just listen to that alliteration — (Repeats in Hebrew). Seems rather a curious substitution, almost a semi-rhyme there. Of course, all of the Psalms are not like that, but many of them use those devices.

Van Doren: Yes, not rhyme in our sense of the word, but rhyme in the sense of a repeated sound—a sound repeated with growing emphasis. But you're not aware, are you, that there was anything like a form for the delivery of metaphor? I mean was there a scheme—I rather hesitate to use the word "scheme"—but was there a system in which metaphors were expected to develop? Do you happen to know anything about that, Mr. Edman?

Edman: Well, one can't read more than two or three of the Psalms without becoming aware of the tendency to use balanced phrases, the tendency to have contrast—"There is weeping in the night, but joy cometh in the morning," or the tendency to have a slight variation on the same thing that is said, "I shall address the Lord with my lips and speak to Him with my mouth." That kind of an attempt to say one thing just simply—if you haven't said it the first time, say it with more power the second time.

Van Doren: Well, now, that's interesting, because we today are constantly on the watch, aren't we, against repetition. We think we must not repeat ourselves, and we think it's a crime if we have failed to say a thing finally and go on to say it again. That is the sort of thing I had in mind, because it seems to me that the authors of the Psalms, the authors of the poetical parts of Job, the authors of much poetry in the Old Testament, are always perfectly free to go on and on mounting their metaphors one upon another, without any notion that the pile can be too high.

Edman: Isn't one guess as to that, Mr. Van Doren, that partly these Psalms were music, and that in music you can repeat a theme or variation?

Van Doren: That's right. Repetition is necessary in music. I remember the only ignorance that Leonardo DaVinci ever revealed in himself was in a remark explaining his disinterest in music. He said: "I'm not interested in music because it seems to me nothing but repetition."

Untermeyer: Yes, and when you get phrases as in the 148th Psalm—"Praise ye the Lord. Praise ye the Lord from the heaven: praise Him in the heights," and that goes on for eight lines, what you get there is a series of crashing chords, and the knowledge that those chords are not less interesting because they have a slight variation; it's as if they were a basic chord, but within themselves certain harmonies are changed.

Van Doren: Let me make one confession. In reading the Psalms this time—or rather, incidentally, through reading them—I made a discovery. For me it was a discovery. Namely, the meaning in English of the word "righteous." Now I'm not at all able to say what the word "righteous" translates from Hebrew, but I was convinced that the word "righteous" as it was appearing in almost every verse of the Psalms was a great word without any limitation of power. I asked myself why I observed this, and I remembered that the word "righteous" in my own mind—perhaps wrongly—had somehow or other become tarnished with the notion of self-righteous—righteousness is self-righteousness—so I looked the word up in the dictionary and found, to my great interest, that righteous is not merely an adjectival form of right, but it comes from two ancient English words, Anglo-Saxon words, meaning right and wise. So that the adjective contains the ideas of rightness or straightness—right, I think, originally meant straight rather than right.

Untermeyer: In a moralistic sense.

Van Doren: Then, in addition to that, wise, prudent—in the greatest and deepest sense of the word "prudent."

Edman: That explains, I think, Mr. Van Doren, one reason why the Psalm that celebrates—and I think "celebrates" is almost an equivalent to "praising"—a law because the law was not simply legally correct, but was God's wisdom embodied.

Van Doren: Yes, a law always had something to aim at—a law that could hope somehow to match the rightness which was in heaven, or the rightness which sitteth in the heaven. It's a great advantage for a lyric poet to have God to write about, a God whom no one doubts. So too it must be an advantage for law-givers.

Untermeyer: Although we no longer are an agrarian people, the fact that the Lord is our shepherd is what we

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WHAT OUR BOYS ARE FIGHTING FOR

Excerpts From A Sermon Preached by Rabbi Levinthal at the
Dedication of the Brooklyn Jewish Center Service Flag

IT is particularly fitting that we dedicate this Service Flag on the Sabbath preceding the day which all Americans will lovingly observe as Mother's Day. It is the Jewish genius that sensed the relationship between Motherhood and Nationhood. The Hebrew word for Mother, *Em*, is derived from the same root as is derived the Hebrew word *Umah*, nation. The *Umah* is also an *Em*, a mother, and like a mother embraces lovingly and tenderly her children. These ninety odd young men, symbolized by the stars in this Service Flag, who have responded to the call of America, are observing the command of *Kibbud Em* in *Kibbud Umah*. They are honoring their nation as one honors a mother—in love, in service, in sacrifice.

A mother is worthy and in need of our love and devotion at all times. But she is in particular need of that love when trouble overtakes her, when her heart is burdened with sorrow and pain. Even so is it with our Mother America. We loved her at all times. Today, however, she faces danger. Today trouble and grief are weighing heavily upon her. Today this Mother of ours, America, is in need of the greatest love that can come from our hearts.

And these young men of our institution have shown such a love and such a devotion in rallying to her side, and in their readiness to sacrifice their very lives in order to defend and to protect her.

Theirs is a sacred love. It is not just a blind obedience that prompted their response to their Mother's call. They realize that their country is fighting for a holy cause, a cause that alone can make life worth living.

By a happy coincidence we read in this Sabbath's portion of the Torah that classic injunction: "And ye shall proclaim Liberty throughout the land unto all the inhabitants thereof." When the fathers of our Republic fashioned the Liberty Bell that was to ring the message of America's freedom to all the world, they could find no better words to inscribe upon it than these taken from our ancient Bible. The Revolutionary War was fought to re-

alize that message, to "proclaim Liberty throughout the land and to all the inhabitants thereof." And this war which America and her Allies are waging today is to realize in yet larger measure this very ideal.

Now, the Rabbis in the Talmud go into a deeper analysis of this Biblical verse, which we behold with so much pride on America's Liberty Bell. The Hebrew word for "Liberty" in this text is *D'ror*. "What is the significance of this word *D'ror*?" ask the sages. "*Kim'dayor Be Dayoro*. It means that one may dwell unmolested wherever he be!" (Rosh Hashonah 8b.) What a meaningful interpretation of the concept of Liberty! No man is to be a stranger in the land where he is born or wherein he has made his home. No distinction between a man and his neighbor as to the right of life and the pursuit of happiness is to be recognized.

"Why does the text say *Ba Aretz*, 'throughout the land?' Is this truth to apply only in one land, in Palestine?" again asks the rabbis. "Oh no! *Hu Hadin D'afilu B'chutz La Aretz*. This principle is to apply also outside that land! That freedom must be universal, in every land throughout the world. How very modern was their understanding of this priceless truth! It is only now that the world is beginning to understand how closely knit are all the peoples of the world. You cannot have true liberty in one land if liberty is crushed in other lands. That germ of destruction knows no

national boundaries. Liberty must be universal if it is to live and to thrive. And this war which America is waging today is to realize this truth—to proclaim Liberty to all the world, to all the inhabitants thereof!

It is interesting to pursue with the ancient Rabbis their continued discussion of our Biblical text. "If that is the accepted principle, then why does the text say *Ba Aretz*, 'throughout the land?' Why does it not say explicitly 'throughout the world?'" And again they give a striking and thought-provoking answer. "The reason it uses the expression *Ba Aretz* is to emphasize the truth, that as long as Liberty reigns in your land, there is a chance that it may yet reign outside your borders. But if Liberty is denied in your land, you have little hope that it may ever thrive beyond your borders." (Rosh Hashonah 9b.)

What a meaningful message for America today. We are fighting to establish freedom throughout the world. But if our effort is to succeed we must bear in mind this wise observation of the Rabbis and see to it that *D'ror Noheg Ba Aretz*, freedom thrives in our own land.

These young men whom our flag symbolizes, and all their fellow men in our armed forces are animated by this Biblical concept of human liberty. It is for this eternal truth that they are ready and willing to make the supreme sacrifice, to offer their very lives.

PRAYER OFFERED BY RABBI LEVINTHAL WHEN THE SERVICE FLAG WAS UNFURLED AND DEDICATED

MERCIFUL God, Father of all humanity,
Fervently do we implore Thee, in this holy hour, to bless the men, who are symbolized in the stars on this Service Flag. They are serving under the banner of our beloved country, but at the same time they are serving Thee and Thy truth. Be with them, O God. Shield them, protect them from all harm. Vouchsafe Thy blessings upon them and upon all their fellow battlers in our armed forces. Crown their efforts to achieve victory with success, so that they may return to their homes, in health and in strength, sound in body and mind and soul.

May they and all our armed forces win for America and for all the peoples of the earth a peace that shall be based upon universal justice, truth and righteousness.

Mayest Thou, O Lord, guard and protect their going into service and their return to us from service. Amen!

THE NEWS OF THE MONTH

By LESTER LYONS

A UNIFIED effort among all American Zionists to promote a Jewish Commonwealth in Palestine and to facilitate Jewish immigration there was the theme and policy of the Extraordinary Zionist Conference recently held in this city under the auspices of the American Emergency Committee for Zionist Affairs. Over 500 delegates representing the ZOA, Hadassah, Mizrahi, Poale-Zion and other Zionist organizations in this country agreed on a common program to advance the cause of Zionism. A number of the most prominent figures in Zionism, including Dr. Chaim Weizmann, President of the World Zionist Organization, David Ben Gurion, Chairman of the Executive of the Jewish Agency, Nachum Goldmann, member of the Executive of the Jewish Agency, and Dr. Stephen S. Wise, Chairman of the American Emergency Committee for Zionist Affairs, discussed the conditions and problems of world Jewry and of plans for facilitating the establishment of a Jewish national home in Palestine. A declaration adopted by the Conference pointed out that a postwar democratic world order could not be established on foundations of peace, justice and equality unless the problem of Jewish homelessness was solved. The declaration called for the fulfillment of the original purposes of the Balfour Declaration and the Mandate for Palestine. It reaffirmed the Jewish rejection of the White Paper issued by the British Government in 1939 which limits Jewish rights to immigration and settlement in Palestine. The declaration urged that the gates of Palestine be opened and that the Jewish Agency be vested with control of immigration into Palestine and with the necessary authority for upbuilding the country, and that "Palestine be established as a Jewish Commonwealth integrated in the structure of the new democratic world." The declaration struck an important note in expressing the desire of the Jewish

people to work in full cooperation with their Arab neighbors. Dr. Abba Hillel Silver stressed the need of educating the American public regarding Palestine. He said that "It is of utmost importance to intensify the education of American Jews as well as our non-Jewish friends, if we are to avert a colossal Jewish tragedy after an Allied victory." Emanuel Neumann, Executive Director of the American Emergency Committee for Zionist Affairs, stated that "Christian America is instinctively pro-Zionist," but requires education.

NAZIS PUT JEWISH OWNED HORSES UNDER RACIAL BAN

Even horses have been embraced within the Nazi racial measures. The Nazi authorities in Lublin, Poland, have required horses belonging to Jewish cabbies to wear the Shield of David in a prominent place. Non-Jews are forbidden to enter cabs owned by Jews.

On recommendation of the agricultural authorities in California, the Iraq government has purchased valuable cattle from Jewish colonies in Palestine. When the Department of Agriculture of Iraq sought advice of the California department concerning the purchase of pedigreed Dutch cattle for the experimental station at Baghdad, the reply was given that the Iraq government should "contact Jewish farms in Palestine." Before the war India was the first country to buy high-grade cattle in Palestine for the improvement of their stock.

Preparations for carrying out general mobilization of Jews in Palestine on a voluntary basis for British army service and local security duty have been completed. A system adopted by a committee chosen by the Jewish Agency and the Jewish National Council makes it possible to allot specific tasks to men and women in accordance with age and physical ability. Factory workers are to be weeded out so as to obtain maximum enrollment in the armed forces without impeding essential production. Funds will be

provided for the families of those who enlist where their regular pay is insufficient to maintain their families.

The Jewish Agency for Palestine reports that army orders in Palestine last year amounted to three million pounds sterling. From the beginning of the war to the end of 1940 the orders were only 1,00,000 pounds sterling . . . Jewish manufacturers in Palestine have displayed great initiative in the development of industry. Many articles not previously made in Palestine are now being produced there, such as wooden shoe lasts, weaving looms, cardboard, tin boxes, kitchen utensils, and various types of modern machinery . . . The diamond industry has grown enormously. Palestine now has 30 diamond polishing factories. In 1940, only \$100,000 worth of diamonds was exported. In January of this year, the exports were \$300,000. It is expected that the exports for the entire year will reach \$4,000,000.

Palestine appears to be developing a unique way of overcoming the harsh effect of the policy of restricting Jewish immigration. Two sets of triplets were recently born in the Hadassah Hospital in Jerusalem. Five sets of triplets have already been born in Palestine within the last three months.

Keren Hayesod (Palestine Foundation Fund) established five new colonies in Palestine during the first half of last year. The colonies comprise an area of nearly 20,000 dunams.

Thirty-four Governors, United State Senators and Representatives have endorsed the current campaign of the United Jewish Appeal and have urged the public to give the utmost support to the campaign. The United Jewish Appeal is the single fund-raising agency of the Joint Distribution Committee, United Palestine Appeal, and National Refugee Service. The activities of these organizations were hailed as noteworthy contributions to the world-wide democratic effort "to preserve the great ideals of liberty."

After the Post Office Department

YIDDISH PRESS EXEMPT FROM GOVERNMENT FOREIGN PRESS CENSORSHIP

Attorney-General Biddle has informed Jewish publishers that Yiddish publications will not be subjected to any restrictions or censorship.

PALESTINE COSMETICS FOR TURKISH WOMEN

The women of Turkey and Lebanon will have to thank the Jews of Palestine for their beauty aids. Palestine has been exporting large quantities of lipstick, face powder and rouge to Turkey and Lebanon, who are lacking in high-grade cosmetics.

had withdrawn the second-class mailing privilege of *Social Justice*, its editor declared that the periodical would no longer be published . . . "The X-Ray," a weekly paper which featured articles against Roosevelt, Great Britain, and the Jews, has been barred from the mails . . . *The Philadelphia Herald*, published weekly in English and German, has also been denied mailing privileges.

Pursuant to the last wishes of a late Anglican minister of Toronto, Canada, funeral services for him were performed by a rabbi . . . Temple B'nai Jeshurun of Des Moines, Iowa, held a "Good Neighbor Friday Evening Service" to which Christians were invited. The sermon was delivered by the Rector of St. Paul's Church.

Under the auspices of the General Jewish Council, a conference has been held to consider the problem of furnishing food and medical supplies to the suffering population of Poland. Plans were adopted to communicate with non-sectarian organizations and to consult government authorities. A statement issued by the Council declared that the rations assigned by the Nazis to the civilian population of Poland "are hardly sufficient to keep a human being alive. Especially gruesome, however, is the situation of the Jews confined within the walls of the ghettos and who receive only a fifth of the rations allotted to the rest of the population."

The Jewish Occupational Council has formulated plans for intensified efforts by Jewish groups to combat em-

MINYAN MEN ON DEMAND

Jews in Easton, Pa. need worry no longer about getting a "minyan" for kaddish. A committee of "Minyan Men," which will be always available to Jews needing additional men, has been created by the local chapter of the A.Z.A., the B'nai B'rith youth organization.

ployment discrimination in war industries. A questionnaire is to be sent to Jewish organizations for the purpose of obtaining information relating to such discrimination. Forty national and local Jewish organizations are co-operating with the Council. Among them are the American Jewish Congress, American Jewish Committee, Jewish Labor Committee, Jewish Welfare Board, Anti-Defamation League of B'nai B'rith, and National Council of Jewish Women. The Council works in conjunction with President Roosevelt's Committee on Fair Employment Practice.

ORT has opened its first training school for refugees in North America. The school is situated in a camp near Montreal and has 150 students. The subjects taught include machine shop practice and operations in metal work of all types.

A Dutch radio station in London has called on the inhabitants of Holland to take appropriate measures in protest against the order of the Nazi authorities that the Dutch Jews wear a yellow Star of David when appearing in public. The Netherlands are reminded that when a similar order was issued in Belgium, the Belgians replied by wearing the Star of David as an act of sympathy for their Jewish compatriots . . . Persistent ill-treatment of Jews has aroused indignation among the Dutch. They have patronized more than ever establishments on which the Germans have posted signs reading "Jewish Business."

The ancient profession of ghetto scribe is reappearing in Warsaw. Because of Nazi confiscations there is an acute shortage of text books as well as typewriters in the ghetto. To meet the demand for books Jewish teachers are busy copying whatever books remain and are distributing them to schools. Such work has developed into a regular profession and in some instances scribes are paid by the hour to copy selected books. A training school has been opened for instruction in the finer points of copying.

Because of an acute shortage of skilled labor in Germany the Nazis are establishing additional factories in the Jewish ghetto in Poland. Five large factories were opened in April where several thousand Jews are employed under German supervision.

They manufacture textile and fur articles for the German army. The Jewish workers receive miserable wages and are subject to "exemplary punishment" if they produce less than the required quota.

Following the recent killing of a policeman in Humene, Slovakia, the authorities arrested and executed 32 Jews. The pro-Nazi Hlinka Guards organized a pogrom which resulted in the pillaging of Jewish property and the murdering of a number of Jews. The authorities eventually discovered the original murderer and found that he was not a Jew.

A "Yellow Passport System" for the Jews in Germany and territory occupied or dominated by the Axis has been drafted by the Institute to Study the Jewish Problem, established by the Nazis. These passports will not

MATZOHS BECOME "ARYANIZED"

A story regularly featured at Passover time by the *Sturmer*, a violently anti-Semitic Nazi organ, was that the Jews used the blood of Christians in the production of Matzohs. This Passover, the *Sturmer* conveniently failed to print the story. Instead, it announced that packages of Matzohs sent by Jews from neutral countries to Jews in Germany and Nazi-occupied territories were confiscated by the German authorities and distributed to "Aryans."

be valid for international travel, except for emigration. They will contain a complete record of the conduct of their holders and will also list all "crimes" committed by them.

A Government decree now forbids Jews in Berlin from appearing at the "Historical Parades" in that city or to visit any of the Berlin parks. Previously, the Jews there were barred from having access to the so-called "governmental quarters."

The Rumanian authorities require every Jew to sign a declaration reading "I am responsible for the present war and I have to accept punishment for it." Jews refusing to sign such statement are penalized by being sent to a concentration camp. Many Jews, nevertheless, have refused to sign the statement.

BROOKLYN JEWISH CENTER ACTIVITIES

Cantor Waldman Guest Artist at Hebrew School Graduation

The graduation exercises of our Center Hebrew School will be held in the Synagogue on Wednesday evening, June 17th and a very interesting program has been arranged by the committee to mark this event. There are 15 members in the graduating class consisting of girls and boys, and all of them will have a part in the program. The speaker of the evening will be announced in the next issue of the *Bulletin*. The committee is happy to announce, however, that the guest artist, who will entertain the congregation that evening, is the well-known Cantor Leibele Waldman, who has won for himself many friends singing on the radio and officiating in many synagogues. Cantor Waldman has graciously accepted the invitation of the committee and will render a number of fine selections. The public is cordially invited to attend these exercises which will begin promptly at 8:30 o'clock.

Consecration Exercises Held on Shevuoth

The Consecration Services which took place in our Synagogue on the first day of Shevuoth, Friday morning, May 22 left an indelible impression upon the large congregation that crowded our Synagogue. Thirteen girls were consecrated and they gave evidence of the fine work that was done in the Consecration Class under the supervision of their instructors, Mrs. Helen Levinthal Lyons and Miss Leah Horowitz. The following is the program that was rendered by the class:

Opening Prayer.....Adele R. Teitelbaum
Hymn—"The Torch of Israel".....Class
Blessings for the Torah

Poem—"They Tell Me".....Estelle E. Newman

Hymn—"She-ha-Shalom Che-lo".....Celia D. Goldberg

Class

The Jewish Women in Times of Crisis
"In Darkest Egypt".....Hilda Rubin
"In the Conquest of Canaan"

"In the Days of Haman".....Marilyn C. Lesser

Rose E. Goodstein

"Facing the Syrian Greeks"

Marion Erenstoft

"In the Dark Middle Ages"

Virginia Kasnetz

"In the Rebirth of Palestine"

Hazel E. Atlas

"The Crisis Today" and the Pledge of Consecration.....Judith H. Teller

"May the Words of our Mouth...Class

"An Offering of Thanksgiving"

Carol B. Filler

Greetings in name of Post Consecration ClassEdith Kaufmann

Conferring of Certificates and

Blessing.....Rabbi I. H. Levinthal

"The Meaning of America"

Laura Vidars

Song: "America, the Beautiful".....Class

Closing Prayer.....Ann Leitzes

Hebrew School Plans Notable Changes for Coming Season

The Hebrew School committee is now busily engaged in making a complete and drastic change in the entire construction of our afternoon Hebrew School. These changes, it is hoped, will improve the status of our school and will win for us many new pupils who will find it more possible to become pupils in our school. A detailed announcement of these changes will be published in the June issue of the *Review*. We hope that all parents of children connected with our institution will pay special attention to this forthcoming announcement and will give thought to the most important problem affecting the life of children—Jewish education.

Israel G. Seeger Receives Award

Israel G. Seeger, son of Mr. and Mrs. Samuel A. Seeger and grandson of Mr. and Mrs. B. Reibstein was graduated from the Reserve Midshipmen's Training School aboard the U. S. S. Prairie State and was commissioned Ensign of the United States Naval Reserve.

Ensign Seeger stood second in his class and was awarded a sword for highest average in the Engineering course prescribed for Deck Midshipmen. We extend to him our heartiest congratulations.

Impressive Dedication of Center Service Flag

The Center Service Flag in honor of our boys serving with the United States Armed forces was dedicated at impressive services held in our Synagogue on Saturday, May 9th.

We print elsewhere in this issue an extract of Rabbi Levinthal's dedicatory address as well as the special prayer offered on that occasion.

The flag was unfurled by the following three Center boys serving in the United States Army, Navy and air Corps respectively:

Private Jerry Wender, Yeoman Harry Glazer and Private Arnold Freed.

Personals

Mr. Herbert Feiler, son of Mr. and Mrs. David Feiler, of 366 Brooklyn Avenue was elected to Propylea, an honor society of Brooklyn College.

Mr. Harry Zeitz received a Distinguished Citizen Medal for outstanding service to the community at the Annual Assembly of the Men's League of Brooklyn.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Bernstein, Jack

Res. 163 Ocean Ave.

Bus. Coops. 542 W. 21st St.

Married

Gordon, Dr. Abraham S.

Res. 1376 Union St.

Bus. Physician

Married

Gross, Max

Res. 35 Clark St.

Bus. Insurance, 60 John St.

Single

Proposed by Lazar Levinthal

Kahan, Henry A.

Res. 150 Crown St.

Bus. Insurance, 123 William St.

Married

Proposed by Abe Mann

Langsam, Philip

Res. 745 Lincoln Place

Bus. Optometrist, 794 Nostrand Av.

Married

Proposed by Hyman Alpert

and Frank Rose

Levenson, Stanley
 Res. 853 Empire Blvd.
 Bus. Electrical Instruments
 103 Lafayette St., N. Y.
 Single
Proposed by Max H. Levine
 Wald, David
 Res. 706 Eastern Pkwy.
 Bus. Radio Mfg.,
 440 Lafayette St., N. Y.
 Married
 Weiss, Manfred
 Res. 1550 Union St.
 Bus. Mfg., 13 W. 28th St.
 Single

MAURICE BERNHARDT
Chairman Membership Committee

Congratulations

Congratulations and best wishes are hereby extended to the following:

Mr. and Mrs. Nathan L. Goldstein of 1337 President Street upon the engagement of their daughter, Dorothy Helen to Lieut. Sidney B. Becker.

Mr. and Mrs. Henry H. Gross of 751 St. Marks Avenue upon the marriage of their daughter, Shirley, to Mr. Theodore Weinberger which was held at the Center on May 17th.

Dr. and Mrs. Harry Katz of 431 Sterling Street on the occasion of the engagement of their daughter, Gloria to Mr. Irving Schwinger and upon the Bar Mitzvah of their son, Elliott, on May 9th.

Mr. and Mrs. Fred Kronish of 140 8th Avenue and Mr. and Mrs. Herman Triebitz of 1316 President St. upon the birth of a daughter, Karen, to their children Mr. and Mrs. Herbert Kronish on May 12th.

Mr. and Mrs. Harry Preston of 1345 President Street upon the birth of a daughter, Gail Ilene, to their children, Mr. and Mrs. Edwin Polsky on April 30th.

Bar Mitzvah

A hearty Mazel Tov is extended to Mr. and Mrs. Abraham H. Zirn of 275 Montgomery Street on the occasion of the Bar Mitzvah of their son, Lawrence Jesse Zirn, which will be celebrated at the Center this Saturday, May 30th.

Junior Congregation

The services on Saturday, May 30 will be led by the following: Shacharit—Burt Brown; Musaf—Daniel Berman; Maftir—Larry Zwerbel; Summary of Law—Phyllis Sterman; Talk—Mr. Levitats; Junior Ushers—Philip Perlman and Eddie Kummel.

Acknowledgment of Gifts

We acknowledge with thanks receipt of gifts from the following:

Prayer Books and Taleisim

Mr. and Mrs. Charles S. Feinberg in honor of the Bar Mitzvah of their son, Seymour, on April 25th.

Mr. and Mrs. Benjamin A. Levine in honor of the Bar Mitzvah of their son, Richard, on May 16th.

Mr. and Mrs. Isaac Levingson in honor of the birth of a grandson.

Mr. and Mrs. I. Lowenfeld in honor of the Bar Mitzvah of their son, Mortimer, held on May 2nd.

Mr. and Mrs. Kalman I. Ostow in honor of the marriage of their son, Dr. Mortimer Ostow, on May 4th.

Mr. and Mrs. Harry Preston, in honor of the birth of their grandchild, Gail Ilene Polsky.

Books for the Library

Irving Gumeiner
 Mr. and Mrs. I. Lowenfeld
 Ben Nelson
 Harriet Nelson
 Mrs. S. Wohl

U.S.O. Joint War Appeal

A campaign is now being conducted to raise \$32,000,000 to meet the war needs of the U.S.O. Contributions to this most worthy cause can be mailed in care of the Brooklyn Jewish Center.

Speedy Recovery

Best wishes for a quick recovery are extended to Messrs Philip F. Feinberg and Jacob Korn.

Change in Sunday Gymnasium Schedule

For the balance of the spring and summer season our physical training activities will be available to men from 10 a.m. to 5 p.m. Weather permitting, the roof facilities will be open during that time. The boys will use the gymnasium and baths from 2 to 5 p.m.

War Bond Pledge Campaign

Volunteers are wanted for service as Minute Men and Minute Women in the forthcoming War Bond Campaign to be conducted by the U. S. Treasury Department.

Please report to Mr. A. R. Melker, Vice Chairman of the Eastern Parkway Division at 368 Kingston Avenue.

**HELP MEET THE
 CENTER'S WAR
 BOND QUOTA
 OF \$250,000.00**

**BUY YOUR BONDS
 AND STAMPS AT THE
 CENTER OFFICE NOW**

Daily Services

Morning services at 7 and 8
 Sunday morning additional services at 9:00.
 Mincha services at 7:45.

Sabbath Services

Kindling of candles at 8:04 o'clock.
 Friday evening services at 6 and 7.
 Sabbath services, Parsha Naso, will commence at 8:45 a.m.


Class in Pirke Aboth (Ethics of the Fathers), under the leadership of Mr. Benjamin Hirsh at 5 p.m.

Rabbi Levinthal will preach on the weekly portion of the law.

Mincha services at 6 and 7:20 p.m.

Center Restaurant

The Center restaurant will be closed for the balance of the season.


Spend Your Summer Vacation
 IN SECURITY AND CONFIDENCE
 with Emanuel & Katz AT THE
St. Charles Hotel

ON THE BOARDWALK, ATLANTIC CITY.
An Entire Block of Ocean Sun Decks
KOSHER UM'HUDAR
Supervision of Atlantic City Rabbi Moshe Shapiro and of Rabbi B.L. Levinthal of Philadelphia
ENTERTAINMENT.
 INDOOR AND OUTDOOR
 ACTIVITIES

4 JULY Weekend EARLY RESERVATIONS SUGGESTED

CENTER CIVILIAN WAR ACTIVITIES

IN the first four months of its existence the Committee on Civilian War Activities of the Center has established an unusually fine record of achievement.

Seven hundred and eighty-eight women so far have given of their time and energy to work for the Production Department. Countless pieces of knitting and sewing have been produced by them, all for the Red Cross.

One thousand three hundred women have either completed courses in first-aid or are now attending classes at the Center. This is an impressive figure.

When a call went out for blood donors more people registered than the Red Cross mobile unit of its Blood Donor Service could handle. 115 people gave their blood so that our soldiers and sailors might be saved, and there is a long list of more volunteers awaiting the second visit of the unit to the Center.

More than a thousand books have been collected for the men in service, and forwarded to them through the Jewish Welfare Board.

At the outbreak of hostilities the Center offered the facilities of its building to the city authorities and to various agencies for use in any emergency. As a result, the Center has been designated by the Department of Welfare of New York as one of the fourteen Emergency Welfare Centers established in Brooklyn. Arrangements have been made to have the Center available at any time during the day or night for any emergencies that may arise. The building has been thoroughly equipped to meet all eventualities.

The Center building has also been designated by the Red Cross as the Primary Rest Center in the 77th Police Precinct, where victims of a disaster may be temporarily housed, clothed and fed.

One of the most important tasks of this war is the sale of War Bonds and Stamps. The Committee undertook to dispose of \$100,000 worth of bonds. This quota has been over-subscribed at this date by \$42,794.50. A new campaign has been launched to increase the original quota to \$250,000. There is no doubt that this figure will be attained shortly.

THE PSALMS

Continued from page 13

mean by that—we still have the hope even in these days of unfaith that the Lord may be our shepherd.

Van Doren: The pastoral language of the Psalms interested me also. As you say, perhaps no people are a pastoral people any more, except people who don't get into the newspapers. But the pastoral language of the Old Testament everywhere, but particularly of the lyric poets in the Old Testament, is still fastened upon our imagination.

Untermeyer: The green pastures have become a symbol to us now.

Van Doren: Well, perhaps we all feel an inadequacy in our comments upon the Psalms. Who wouldn't? Let's comfort ourselves with that question. I'm sure the very best thing we can do before we finish is to read at least three of them—or parts of three of them. I should like to begin reading the 29th Psalm, which has something of this same pounding, effective repetition of which Mr. Untermeyer has spoken.

"Give unto the Lord, O ye mighty, give unto the Lord glory and strength.

"Give unto the Lord the glory due unto His name; worship the Lord in the beauty of holiness.

"The voice of the Lord is upon the waters: the God of glory thundereth: the Lord is upon many waters.

"The voice of the Lord is powerful; the voice of the Lord is full of majesty.

"The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon.

"He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn.

"The voice of the Lord divideth the flames of fire.

"The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh.

"The voice of the Lord maketh the hinds to calve, and discovereth the forests; and in his temple doth every one speak of his glory.

"The Lord sitteth upon the flood; yea, the Lord sitteth King for ever.

"The Lord will give strength unto his people; the Lord will bless his people with peace."

Edman: I should like to read one that perhaps illustrates very well what we've been trying, I think, to say—the Psalms that celebrates God because he is God, and because he is also

all other things in the world and has done all things and can do all things. It's the 8th Psalm:

"O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.

"Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained.

"What is man, that thou art mindful of him? and the son of man, that thou visitest him?

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honor.

"Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:

"All sheep and oxen, yea, and the beasts of the field.

"The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea.

"O Lord our Lord, how excellent is thy name in all the earth!"

Untermeyer: I would like to read the first part of the 137th Psalm, which has to do with the outcry of the Jews in captivity. It is probably one of the greatest symbolic poems ever written in any time, and today it has a particular relevance and a more terrific significance than ever. I'd like to suppose that it's the song of the universal refugee, where the words "Jerusalem" and "Zion" are not Jerusalem and Zion alone, but any country—Poland, America, even Germany.

"By the waters of Babylon, there we sat down, yea, we wept, when we remembered Zion.

"We hanged our harps upon the willows in the midst thereof.

"For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion.

"How shall we sing the Lord's song in a strange land?

"If I forget thee, O Jerusalem, let my right hand forget her cunning.

"If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

THE CENTER ACADEMY

of the

BROOKLYN JEWISH CENTER

A PROGRESSIVE SCHOOL FOR THE AMERICAN JEWISH CHILD

Chartered by the University of the State of New York

Sophia Soskin, Principal

Rabbi Israel H. Levinthal, Educational Consultant

Samuel Lemberg, President of Board of Trustees

Daily: 8:45 A.M. to 3:10 P.M.

The Center Academy is designed to promote the continuous growth and enrichment of the individual child through helping him to orient himself in the basic relationships of living.



Tug-of-War



Radio Operators at Work

The child works within the democratic process and is helped to understand and promote it.

A carefully planned program of instruction in the Hebrew language, the Bible, Jewish history, past and contemporary, helps the child to find roots in the rich heritage of his people and to grow in understanding and responsibility as a member of the Jewish Community.



Scenes from a Hebrew play written and acted by pupils of the Academy. Rabbi Seixas taking leave of his congregation to join the forces of George Washington to help build our democracy.



Business as Usual



Bottoms Up

Through a variety of experiences and materials
the child is helped to develop his best all-around
growth.

NOTES OF A REFUGEE

Continued from page 8

the easy time for emigration. Consequently, after most countries had closed their doors, he was compelled to emigrate to Shanghai. In 1938 and 1939 Shanghai was the rallying point for all those unfortunates who found no other place of shelter.

When the boat in which the surgeon and his wife were travelling called at an East Indian port, a query came through the megaphone: "Is there a dentist aboard? If there is, will he undertake the treatment of an Indian prince in this neighborhood? Please report at the desk."

The surgeon, a bit impractical, hesitated to reply. His wife, like many women give the impetus to the man, said: "Why don't you announce yourself? You know he couldn't get a better man than you are."

Well, the doctor offered himself, and was engaged. After a few treatments, the prince was cured of a very painful and dangerous ailment of the jaw. Of course, the surgeon did not go to Shanghai. He was appointed special dentist to the Maharajah at a large salary and given a beautiful home. He immediately sent for his and his wife's parents, and it is from these very happy people that I heard this nice story.

* * *

It was during the very first days of spring of the year 1933. I pleaded as the defender of the accused in a morality case in the court of a little Saxon town where I had practised as a lawyer for more than fifteen years.

The next morning, while working at my desk, the telephone rang and a voice said to me: "Flee at once. Don't ask my name! Follow my advice, if you value your life!" I was not very shocked and did not feel inclined to follow this counsel. I was well liked by the people of the town and I could not imagine that I could meet with any serious difficulties.

My wife implored me to at least leave the apartment and go to the home of friends who lived in the same block. I did so, but someone followed me. Suddenly a number of heavily armed men appeared at the door of my friend's apartment and asked to see me. I wanted to spare my friend any unpleasantness, and at once placed myself at the disposal of the men. They escorted me to my office. Standing at my desk, in the consultation room, I asked what they wanted. I

was surrounded by eight or ten men, three in brown shirts, the other steel-helmeted and in a military uniform. They asked me to write a document in which I promised never again to set foot in the law court. Yielding to force, I agreed. I dictated the declaration to one of my secretaries in shorthand. While this was being typed I asked the men who surrounded me: "Since I have not done anything wrong, I suppose I owe this treatment solely to the fact that I am a Jew." The steel-helmeted men kept silent, being apparently embarrassed, but the Brownshirts rudely answered: "Of course. The Jews are guilty of Germany's downfall!" I replied: "I don't want to discuss this matter with you. As a matter of fact, I have helped many people during my career without questioning their religion, race or political views." The Brownshirts laughed at my words. I signed the document which my secretary now just brought in, and said: "The matter is now settled, isn't it?"

But the matter was not settled. Only the military men left my room. The Brownshirts remained and fell upon me with clubs, beating me brutally. I silently submitted to this cowardly attack.

When I was so bruised that I almost fainted, the thugs let me go.

Two days later I was over the border in the high mountains of Czechoslovakia, living with a friendly farmer's family. The physicians had declared me incapable of working for at least six weeks, and had prescribed a complete rest for me.

At first I was still dazed. Then the whole importance of what had befallen me became clear. I remember well the moment when I suddenly realized the total change I was passing through. Friends were driving me through the mountains, and I was overcome with a very strange feeling: I seemed to be uprooted, flying in the air at the mercy of the elements. All around me everything was unchanged. Trees and rocks were firmly rooted in the earth and stretching toward the sky as always; the whole world was stable and secure. My world alone had been thrown into confusion. A lightning bolt had torn me out of my life pattern, and I was being blown into a strange world. I knew that I stood on the threshold of a new life's phase, ominous, uncertain and frightening. This vision came to me in a flash, but I simultaneously felt the strength and determination to surmount even this.

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and the conclusions which he reached are correct.

Even more important, however, than this basis for decision is the general view which he took; that is to say, his opinion of what the law would be if there were no earlier and governing precedents. He described the publications concerned in the indictment as "palpably the outpourings of a fanatical and bigoted mind." He, too, however, felt that in the solution of this problem affecting the interests not of an individual but of the entire community, it was necessary to marshal the advantages and disadvantages to the community of repression of expression on the one hand, and freedom of expression on the other. His language is lucid and, we believe, of compelling force.

He says, "As it is so well pointed out in the briefs submitted by *amicus curiae*, it is wiser to bear with this sort of scandalmongering rather than to extend the criminal law so that in the future it might become an instrument of oppression. We must suffer the demagogue and the charlatan in order to make certain that we do not limit or restrain the honest commentator on public affairs."

It is difficult to cavil with Judge Wallace's philosophy as expressed in this decision. Concisely, it may be said that history proves how impossible it is to enforce a law which does not express the social point of view of a great majority in the community. We have had other examples of statutes unpopular, and therefore, ineffective—and ultimately, by reason of this unpopularity repealed. Minority groups (and derivatively the entire community) must look for protection against bigotry and hatred to the common sense and fairness of the populace, and not to the forced inculcation of a public virtue otherwise absent. Nor do we fear any widespread or ill-effects from this policy of freedom of expression. There is a sound common sense in the American public and a general wide-spread reverence for the traditions and practices of our three-hundred-year-old history which constitute an effective insurance against the labors of a small group of crackpots. Fearful persons often point to the example of Germany and the rapid ascendancy and triumph of Hitlerism and its attendant philosophy of persecution. The answer lies in the comparisons of history. The German

people never knew liberty and equality, and it proved impossible in the short-lived fifteen years of the Weimar Republic to graft upon this unhealthy tree a more healthful plant. It will be equally impossible to graft upon the stock of American tradition the poisonous growth of German philosophy.

Judge Wallace's decision is what is known as judge-made law. That is to say, it is law announced and determined by the court in the absence of a legislative statute on the subject. There is no such statute in the State of New York, and we can therefore not definitely say what would have been Judge Wallace's decision had there been a statute prohibiting the dissemination of material libelling the members of a race or religion. It is however possible in the light of other decisions to believe that his decision would have been the same, and that he would have felt compelled to declare such a statute an unconstitutional deprivation of the right of free press.

This conclusion finds support in the recent case of *New Jersey vs. Klapprott*, decided last December by the highest court of New Jersey. The Legislature of that state had enacted a statute which in substance made it criminal to utter or make any statement or declaration inciting or advocating hatred, abuse, violence or hostility against any groups of persons within that state because of race, color, religion or manner of worship. The defendant Klapprott, a well known leader of the German-American Bund, and some of his associates, were indicted for a violation of this statute. By proper procedure the matter was brought to the Appellate Court for a determination of the constitutionality of the statute. It was the court's finding as a fact that the statements made by Klapprott at a Bund meeting contained "unworthy and abusive references to the Jewish people." The court held no brief for the defendants or their opinions. The court said that these statements "are not welcome to the ear of any good citizens." The court nevertheless was compelled to find that the statute on which the indictment was based was void as being in contravention of the constitution of the State of New Jersey, and further, in violation of the guarantees of freedom of speech as contained in the Fourteenth Amendment of the

Continued from page 6

Federal Constitution.

That amendment includes the guarantee of freedom of the press as well as freedom of speech, and therefore any principle announced with respect to free speech is applicable to questions involving freedom of the press. The decision therefore may be taken as a guide to the probable decision of the court concerning any statute prohibiting similar statements in writing.

In part, the court bases its decision on technical grounds, such as a finding that the statute had an element of vagueness which is prohibited in criminal laws. Fundamentally, however, the court made its findings on the strength of a decision of the Supreme Court of the United States (*Cantwell vs. Connecticut* 310 U. S. 296), which case it considered controlling upon it. It quoted from the *Cantwell* case. The language is so significant that we quote at length here: "In the realm of religious faith and in that of political belief sharp differences arise. In both fields, the tenets of one may seem the rankest error to his neighbor. To persuade others to his own point of view, the pleader, as we know, at times resorts to exaggeration, to vilification of men who have been, or are, prominent in church or state, and even to false statement. But the people of this nation have ordained in the light of history that, in spite of the probability of excesses and abuses, these liberties are, in the long view, essential to enlightened opinion and right conduct on the part of the citizens of a democracy. The essential characteristic of these liberties is that under their shield many types of life, character, opinion and belief can develop unmolested and unobstructed. Nowhere is this shield more necessary than in our own country, for a people composed of many races and of many creeds."

It is the constant aim of the spirit of our laws that that which should be a shield must never become the sword of oppression. Temporary difficulties are a temptation to the enactment of seemingly remedial legislation. These, however, unless in themselves they are true to the spirit of our institutions, are more dangerous and more fraught with evil than the ills which they seek to cure. Eternal vigilance is still the price of liberty, and there is no easy short-cut to be found in the phrases of an ill-advised legislative pronouncement.

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The Brooklyn Jewish Center Review

REFUGEES AT WORK

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ABRAHAM GOLDBERG—ZIONIST

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NEWS OF THE MONTH

By LESTER LYONS

JUNE

1942



SERVING OUR COUNTRY

BROOKLYN JEWISH CENTER HONOR ROLL

The following is an additional list of Center members, and sons and grandsons of Center members, serving with the United States armed forces. The list includes names received up to the time of going to press. Center members are urged to send us the names of their children now in service, or about to be inducted, for publication in the fall issue of the *Review*.

Bank, Robert J.

Freed, Bernard S.

Grafi, Donald

Kugel, Joseph, Lieut.

Levinson, Edward L.

Lipshutz, Raymond

Premisler, Henry

Schiller, Edward H.

Sufrin, Oscar J.,
Lieut Colonel

Teicher, Ira, Major

BROOKLYN JEWISH CENTER REVIEW

Vol. XXIII

JUNE, 1942 — TAMUZ, 5702

No. 41

THE CRISIS IN THE NEAR EAST AND THE JEWISH ARMY

It was but a month ago that we were gladdened by a message from President Roosevelt addressed to the annual dinner of the American Palestine Committee, which was held in Washington. In addition to an expression of renewed interest in the efforts to establish a Jewish National Home in Palestine, the President stated that "we all take renewed encouragement in the fact that the immediate military danger to Palestine, which existed sometime ago, has been very definitely removed."

Since then, however, the military situation in the Near East has taken a most dangerous turn for the worst. The defeat administered to the forces of Great Britain on the Libyan front through the capture of Tobruk was as tragic as it was swift and unexpected.

With this Axis victory comes a new threat to the English position in Egypt and it brings the war closer to Palestine.

It may be months, perhaps longer, before the world will know the real truth behind the debacle in Libya. Whether it was British indecision, lack of boldness on the part of the military and political leadership, or insufficiency of men and equipment that was responsible for the crushing defeat, remains to be established. One thing is certain, and that is that the failure of Great Britain to enlist fully the good will of some of its friends becomes more illogical as the emergency grows more acute. It is enough to cite but two examples, the British blunders in India and its refusal to sanction the organization of a Jewish Army in Palestine. Regardless of excuses advanced, there seems to be no reason why Great Britain should not take advantage of the offer of the Jews of Palestine and elsewhere to fight alongside the other armies of the United Nations to help crush mankind's greatest enemy.

A Jewish military contingent will fight with the great power given to men who battle for a great cause—in this case the cause of Democracy and Jewish freedom.

It is our hope that under the prevailing conditions the leaders of the British government will be more sympathetic to this project than they have been heretofore.

—J. G.

ENDING A SEASON OF FINE SERVICE

THIS issue of the *Review* marks the conclusion of our season's activities. Those who have followed the work of our various departments need not be told that this was one of the most active, one of the most successful seasons in the entire history of our institution. In addition to our regular many-sided program of activities we undertook all types of Red Cross and Civilian Defense work. This has kept the Center busy from early morning until late at night. It is a bee-hive of activity, and the results that we have achieved have won for the Center the

THIS issue of the Brooklyn Jewish Center *Review* marks the end of Vol. XXIII of our monthly and weekly publications.

Publication of the Center *Review* and the *Bulletin* will be resumed early in September.

We extend to all Center members and their families as well as to our readers best wishes for a pleasant and enjoyable summer.

acclaim of the leaders of all these movements.

Many of the departments, particularly in Civilian Defense and the Red Cross, will continue throughout the summer months. Others, that will suspend for the vacation period, will nevertheless utilize these months for intensive preparation for next season's work.

As we take pride in what we achieved this season, let us hope and pray that the vacation months may bring to all of us added health and strength to enable us to meet the demands that will be made in the coming months. Above all, let us hope and pray that when we meet again in the fall we shall behold a world blessed with a triumphant peace won by America and her Allies, a peace that shall bring joy and happiness to all nations and to all mankind.

—I. H. L.

HEBREW IN THE HIGH SCHOOLS

RECENT newspaper reports point out that despite the tremendous drop in language registration in the high schools of New York City, two languages have increased in registration. Spanish has gained—largely because of the Good Neighbor Policy—and Hebrew, too, with a registration of 2400, has shown a slight increase in the number of its students.

Albert Einstein recently paid tribute to the value of instruction in Hebrew in the public high-schools. In a message sent to the Golden Ayin festival, where outstanding students of Hebrew were awarded the "ayin pin" (symbol of ivrit, or Hebrew), the great scientist wrote:

"I consider it of great importance that in this city millions of people, in which groups of all cultural and national backgrounds live together, and where each group is permitted to keep alive its own cultural values dear to it, the Jewish group has also been given an opportunity to teach and

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Joseph M. Schwartz, President Emanuel Greenberg and Hyman Aaron, Vice Presidents David Goodstein, Treas. Max Herzfeld, Secy.
Israel H. Levinthal, D.D., D.H.L., Rabbi Joseph Goldberg, Administrative Director

JUST BETWEEN OURSELVES—

“בנינו לבין עצמנו”

An Intimate Chat Between Rabbi and Reader

I WANT to take advantage of this column, in this, the concluding issue of the *Review* for the season, to discuss with our readers what I regard as the most fundamental problem in Jewish life. There is unanimity among all who give serious thought to the future of Jewish life in America that whether that future shall spell life or death depends upon Jewish education. It does not matter what one's view or philosophy of Judaism may be, it still remains axiomatic that unless we shall have an intelligent Jewry, unless we shall have men and women who are taught to know and to appreciate their faith, their culture and their ideals, Jewish life will be barren, meaningless, a mere ghost of its former self. Nay, more, it will mean that we shall become a people that lost its own self-respect and also its respect of its neighbors.

And yet, though these truths are so self-evident, we find many Jews absolutely indifferent to the seriousness of this problem, permitting their children to grow up void of any interest in or knowledge of their ancient her-

itage. Organizations, such as the Jewish Education Committee, are spending large sums of money and devoting much effort and energy to bringing this message to the vast Jewish community in New York, but their plea has not aroused the response that we have the right to expect.

In our community, the Brooklyn Jewish Center has given much thought and concern to this vital problem. It has done a great deal to win the Jewish children to its schools. We were the first in the United States to establish a school such as the Center Academy. Our Hebrew School was staffed with the finest educators, men and women who were in the front ranks in the field of Jewish education. Nothing was spared to make the school facilities the finest. And yet, while we did succeed in some measure, our success was not in keeping with the efforts and sacrifices expended. We certainly could and should have had at least twice as many pupils as we had.

In the past few months, the heads of our institution devoted much time and thought to a thorough study of

spread the living Hebrew language and through it the values of Hebrew civilization.

“The success of the introduction of Hebrew as a modern living language into the curriculum of the public high schools of New York City, and the avoidance of the pitfalls of linking such teachings with religion or with the progress of nationalistic movements, speaks well of your splendid efforts. I know that the success of this project has helped to raise the dignity and morale of the Jewish youth of New York City and that it will continue to have a great influence on its

future development. You should make every effort to take full advantage of the great opportunity offered you by the City of New York.”

The Jewish community ought to take Albert Einstein's words to heart. 2,400 students represent but a beginning. Even Latin boasts 17,000, students. We should like to see many thousands more in the high-schools of New York City enroll in the Hebrew courses. To the Gentile, Hebrew will offer a better understanding of his Jewish neighbor; to the Jew, Hebrew will offer a knowledge of the ideals and aspirations of the Jewish teachers, sages and poets.

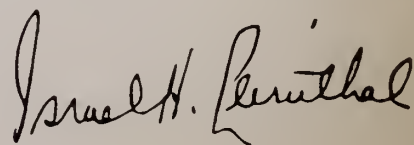
The Hebrew language is the key to the culture of the Jewish people. The Jewish community ought to respond enthusiastically to this significant project.

—M. H. L.

this problem.

We are making some notable changes in the entire structure of our school. Instead of having two departments, a five-day-a-week school and a three-day-a-week school, we shall have a uniform three-day-a-week school, but each session will consist of two hours. The child will receive the same instruction of six hours a week that he received in the five-day sessions, but will have the advantage of two free days for home-work, play and recreation. The children who now attend our three-day-a-week department — each session consisting of an hour and a quarter—will now have the benefit of more than two hours additional study without the necessity of an additional two days attendance. The fees will be standardized so as to be within reach of all people residing in our community. Above all, Rabbi Lewittes, who has helped so much to improve our school in the last few months of this session, will devote even more time as the Supervisor of the school. He will give his personal attention to every pupil, so that we may be assured that the educational standards of our school will be of the highest.

We are planning, too, the opening of a High School Department for the benefit of the graduates of our Hebrew School and of our Academy. We will do our utmost to attract as many of our children to Jewish study as is only possible. But all our efforts will be of no avail unless we shall have your wholehearted cooperation in this sacred endeavor. I underscore the word *your* because it is a challenge to *you*, to every reader of this column, to every member and worshipper of our Center. It is *your* problem as well as ours, and you must help in its solution if you desire Judaism to live and to develop in this land. I am hopeful that you, who read these words, will take this message to your heart and resolve that immediately after the vacation months your child will be enrolled among our pupils, and that you will see to it that your friend's child, and your neighbor's child, shall also be among those whom we hope to serve in our schools.



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REFUGEES AT WORK

By EMMY CRISLER RADO

The following article is taken from "Refugees At Work," a survey of refugees from Nazi-conquered countries in the United States and their adjustment to their new life. The survey was undertaken at the request of Mrs. Franklin D. Roosevelt, and was made by the Committee for Selected Social Studies, with the cooperation of the Social Science Department of Columbia University. Mrs. Emmy Crisler Rado, the author of the part reprinted below (with the exception of the concluding summary), was the Administrative Director.

This is the first complete study on the subject ever made. The various reports were compiled by Sophia M. Robison, who kindly granted the "Review" permission to reprint the section written by Mrs. Rado. The book has been published by the King's Crown Press, a subsidiary of the Columbia University Press, and costs \$1.50.

THE stories related below suggest new developments in many fields and the consequent enrichment of America's economic and cultural life.

Merchants of Fine Leather

Until recently, there was little work in fine leather done in the United States.

Today, however, many of the experienced manufacturers of fine leather goods and the skilled workmen who helped them, have found a refuge in America. They have brought their skill and their enterprise with them. American leather merchants who previously had to send buyers to Europe once or twice a year, now do not need to spend this money abroad because they can supply their customers locally. New York City's new leather industry makes everything in fine leather from small lapel ornaments and billfolds to the finest of hand-made belts and gloves.

Among the enterprises in the New York study there were thirty-five refugee leather manufacturers, twenty-four of whom were in the same business abroad. These men gave employment to 57 persons, 303 of whom were refugees and 274 Americans.

Figures on the curtailed American import of gloves alone show the pos-

sibility for expansion of American business in glove-making. In 1937 the United States imported more than ten million dollars' worth of gloves. In 1940 glove imports from Belgium, Holland, France, and other countries had dropped to less than two and one-half million dollars. In 1941 some of these countries no longer exported gloves. Clearly an enormous market for gloves made in America is in sight.

The enterprise schedules showed glove establishments of all sizes, employing from one to 140 workers. Many glove makers are reported to have settled also in Chicago and on the west coast.

Acres of Diamonds

During World War I a few diamond makers fled from Belgium to the United States and formed the nucleus of the small diamond industry in this country. Since September, 1939, the diamond industry has grown so large that it bids fair to rival the diamond cutting and selling industry of the Low Countries, which played an important part in the economy of these countries. Many Dutch and Belgian diamond merchants were fortunate in being able to escape the Nazi occupation with their stock of diamonds intact. By August, 1941, a considerable number of merchants had established themselves in New York City. Firms which previously had only branch offices in New York now made the New York office the headquarters for the firm and greatly increased their activities in the United States.

The immigration of these diamond merchants had been beneficial to the United States in more than one way. On the wealth that they brought with them in its easily portable form, they paid large duties. At the same time, they prevented the Nazis from using the diamonds not only for exchange purposes but for industrial purposes. They introduced diamond working machinery to the United States and had it copied here.

One diamond merchant has set to work a number of unemployed engineers to copy a diamond cutting device which he has brought to the United States. In previously unoccu-

pied loft buildings, these diamond merchants have given employment to office workers and to skilled artisans, some of whom have come here from Europe within the last three years. Some of these were diamond workers abroad, others are being trained here for the work. One merchant employs fifty American girls in his factory although girls have never done this particular kind of work before. There is nothing inappropriate about it since it is light, clean work, and does not require any great amount of mechanical skill.

A plan to cut diamond "melee" or stones of a tenth of a karat or less, used to decorate rings and other jewelry, has resulted in setting up an enterprise which is the first of its kind in this country. More than fifty refugee workmen and their apprentices are cutting these tiny stones and the proprietor has plans to expand his plant. Highly specialized machinery makes low production costs compatible with the payment of standard American wages.

Although under changed world conditions some of these diamond merchants will return to Europe, many will undoubtedly remain in the United States. One evidence of the probable stability of this industry is the recent purchase of a Seventh Avenue building by the newly-founded Diamond Merchants Club. This club acts as an exchange similar to those formerly maintained in Antwerp and Brussels.

Remodelers of Real Estate

Real estate is another field in which America has benefited by refugee enterprise. Not only have many vacant offices been leased by manufacturers but money has been invested in real estate. One diamond dealer is building fifty houses on Long Island.

In 1938 some refugee architects persuaded some investors to buy houses that were run-down. The improvements resulted in the converting of the old places into easily rented inexpensive small apartments. Money in considerable amounts has been supplied by the nationals from many different countries for real estate equities, for building apartment houses, and

even for low-cost housing projects. Some of these operations are conducted by individuals. Others are under the auspices of large-scale investment concerns. At the other end of the economic scale is:

"The Fuller Brush Man"

Many people have felt that the refugee canvasser presents a persistent and annoying phenomenon. If he is a problem, it is one that will solve itself.

It is natural that those who were formerly salesmen and small manufacturers in their home countries and who come here without funds, should fall back on peddling when they first arrive. They scarcely know what else to do. Numerous newspaper advertisements lure them with tales of fabulous success. Like their American competitors they try their hands and feet at the canvassing game. They too, fall by the wayside, but only after they have other opportunities for making a living.

Sometimes the energy and the initiative of one of them organizes a central agency through which others work as salesmen. One recent refugee now the head of a food products corporation has set up many peddlers in business. He supplies them with the products at prices that do not undercut comparable articles. They sell merchandise not available in the stores. Their calls are regular and their deliveries prompt. Some of these agents are now in similar small enterprises of their own and in turn they outfit the new peddlers.

These traveling salesmen help to establish markets for various products not formerly purchased in any quantity or easily obtainable.

Working out from Philadelphia, there is a group called "customers' peddlers." These men go to outlying factories and villages to sell low-priced goods on the installment plan. These peddlers are hailed as a blessing among the clientele they visit, because many of these people have no credit elsewhere, nor do they have time to visit urban shopping centers.

Caterers to the Appetite

One branch of manufacturing into which many of the refugees have gone is foodstuffs. Refugee firms produce a variety of products: sausages, wafers, candies, made by Austrians, Belgians, Czechoslovakians, French, and Germans — specialties of their old

homelands. There was the former journalist from Czechoslovakia who brought with him a recipe for making oblaten—a thin, sweet wafer, until recently made only in Carlsbad. This product has become so popular that the manufacturer is unable to fill all his orders. His machinery and equipment now turn out 13,000 tins of oblaten a year, worth approximately \$20,000. With orders for almost twice that amount he is arranging for the construction of new machinery which will cost \$4,000, and for the expansion of his present staff of seven people.

Then there are the firms which make lubkuchen, formerly available only on import from Nuremberg. Another refugee firm makes all sorts of specialties formerly imported for the baking trade. This firm employs seven people, pays for \$40,000 worth of advertising a year of its prepared flour for rye and pumpernickel bread.

A former commercial chemist from Germany who spent a year and a half in Scotland before coming to this country, acquired a recipe there for orange marmalade which he is now manufacturing in the United States. Although it is made of 100 percent pure fruit and sugar, he maintains that he can sell it for less than the other "pure" marmalades now on the American market.

A man and his wife employed five people in the manufacture of kosher smoked beef prepared in accordance with the Jewish dietary laws and never before available in America. Another man, a former importer, has been able to produce canned cauliflower good enough to bear Macy's "Lily White" label, as well as that of S.S. Pierce. Cauliflower has been considered heretofore almost impossible to can.

Before they left their homeland, some immigrants learned secret recipes from their friends. One Boston couple now make burnt almonds, a south German specialty. A man in California makes "Swiss chocolates"; a woman makes raspberry syrup, a drink without which no child who grew up in Central Europe could be happy. Another woman is making a famous cheese spread, formerly fabricated only in Holland from combinations of Dutch and Swiss cheeses. Until recently all of these products were available here as imports only. Some of them were not even known.

Those With An Eye to Foreign Markets

Dutch and Belgian importers living in America today have brought customer lists and their markets with them. Exports which they made formerly from Belgium and Holland to Africa and the Far East now go from America to these countries. The number of licenses obtained through the Belgian and Dutch Consulates indicate the large volume of this export business. Some of this volume helps to make up partly for America's loss of many of her former European markets. One refugee export business is now supplying five and ten cent stores established by other refugees in Colombia, South America.

A Dutch exporter of general merchandise came to New York in 1939 to set up an American branch office for his concern. He remained here long enough to establish it. When, in the spring of 1940, he was about to return to Holland, the Low Countries were invaded. Word from a friend reached him that his entire business in Holland had been confiscated. He determined to set himself up permanently in New York. Here he has opened tremendous Far Eastern markets for many American manufacturers who have never bothered about exporting before. A trip to the Congo and to East Africa will, he believes, open still other markets in Africa and Asia with many unexploited possibilities for American exporters.

Apart from the larger European industries which moved to this country during the past few years there are several enterprises new to this country, distinctly useful, and ordinarily not directly competitive with previously established American business.

Adventurers in Plastics

One firm makes a new type of portable engraving machine for use on plastics, wood, metal, or any other substance for while-you-wait monogramming in stores or factories. This firm not only makes the machinery but rents it with the services of a trained operator.

Another man manufactures a texture finish for use on picture frames and other ornamental wooden surfaces. The use of this finish eliminates at least four operations which were previously necessary. It is now used not only in factories but is sold in large quantities in art-supply stores.

Continued on page 19

FOR over 40 years Abraham Goldberg gave himself to the cause of his people. He never went out beyond the walls of Jewish life. Every people whether free or under oppression, creates by its own habits and history a line that separates it from others. It has its own way of life. It has its own peculiarities. It has its faith and hope. It has its language. Goldberg lived within the space the Jewish people occupied, and all else was alien to him. Not that the Jewish people did not absorb something of the culture of others; it always enriched its life by absorbing what the outer world produced; but the Jews were sensitive and scrupulous in choice. They took those things that fitted into the pattern of their own existence, translating and adapting, giving it a touch that was peculiar to their own personality. Thus, Goldberg, in his own excursions into the wider world, was familiar with the literature of the Germans, the Russians, the English, the Americans. But he absorbed only those things that fitted into his Jewish conceptions. To him they were always *goyim*, and he was very careful what he took from that source.

The cause of all causes among Jews was Zionism. That was Goldberg's settled dogma from early youth. He stood on a Zionist platform but tried to make all other interests subordinate to the ideals of the Hebrew writers he cherished, the learning he imbibed in the Yeshivah, the instruction he received from his step-father, and from friends he made in the days of his youth. Zionism was the mother that took to her bosom all Jewish interests. From that platform he held out his hands to all Jewish causes and made them his own and integrated them in his conception of the Jewish renaissance.

At first, in his youthful exuberance, he was a partisan. The practical aspects of territorialism, then advocated by Israel Zangwill, got his interest and excited him. When he was a workman in New York for a time, he became a Poale Zion and tried to reach a formula that would put him at ease in life. But the discipline of party was not for him. He was too good-humored and wanted too much friendship of many people to bind himself to the decisions of a caucus. He rejected the restrictions that came with party allegiance. He had a facile imagination. He was the victim of a logical mind that often led him to heretical conclusions.

A Tribute To One Noted Zionist Leader By Another

Abraham Goldberg—Zionist

By LOUIS LIPSKY

These made his sojourn within the walls of party an unbearable restraint and an intellectual embarrassment. He could not accept the yoke of Marxism. He was persuaded by the lure of Zion to abandon the strict, practical logic of the territorialist, and soon found himself in the freedom of General Zionism. When once he entered that heterogeneous company, he looked back at his first loves with wonder, thinking of them as the aberrations of youth, for he was not born to be a thinker regimented by any party.

He found the freedom he needed for his life in the General Zionist movement, and in the years from 1917 until his death he stood with the Center. The Center was and probably will always be the eclectic party in Zionism, making its decisions as circumstances dictate, but always controlled by the interests of the whole, sometimes swerving to the Right, turning to the Left when Labor became more important in the building of the National Home; always as the Balance, the stabilizing factor in the movement for Jewish National Redemption.

First in the Federation of American Zionists, then in its successor, the Zionist Organization of America, he played the varied parts to which his talents entitled him. He was the editor of *Dos Yiddishe Folk* for the greater part of its existence. He was one of the founders of the Histadruth Ivrit. He was the popular Yiddish propagandist, known in every city and hamlet throughout the country. He was the keen analyst of Zionist policy and administration in committees, conferences and conventions. He served for many years on the Actions Committee. He went to Palestine on many occasions, and spent months familiarizing himself with the land and the people in the growing homeland. He spoke to Jews week in and week out on the platform, in *Dos Yiddishe Folk* and as a regular contributor to the *Jewish Morning Journal* for many years. In the midst of these specifically Zionist activities, he was always found mingling with *landsleit*, placing himself in

their service. He participated in the organization of the American Jewish Congress and the People's Relief Committee. He was always at the beck and call of the Federation of Polish Jews, but wherever he went, whatever he did, he wore the Zionist insignia on his sleeve. It was that he was most proud of, for he was a lover of people—not only of the Jewish people as such—and could not resist the appeals of people when they came to him with their complaints, with their special appeals.

He loved books, but loved the writers of books more. He delighted in the company of creators of the literature of his people in Yiddish or Hebrew or English, and regarded as priceless moments the hours spent in conversation with kindred literary spirits. He would go out of his way to find in Vienna or Warsaw or Berlin or London the men who wrote the books for which he was grateful. He was prodigal in praise of his heroes, and in a quaint manner also loved to be praised by them. He often resented the lack of reciprocity, saying that generosity on the one side called for an equal degree of generosity on the other in order to balance the account.

His love for people led to his being a peacemaker. He loved controversy, but disliked seeing brothers interlocked in controversy that could not be settled in peace. He wanted to straighten out differences, and got to thinking that all differences could be settled by "men of goodwill." All a war needed was a peacemaker who had *sechel*. And he tried his hand at it time and again, often succeeding, but frequently giving up the job as hopeless, and always receiving the pay the peacemaker usually receives. Thus in the Zionist controversy with the American Jewish Committee when Mr. Louis Marshall was its head. He admired Mr. Marshall and believed that because Mr. Marshall had a good Jew-

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A SORT of unselfish and patient willingness, which encourages men to depart from beaten paths and invade unknown realms to bring forth something new and beneficial to mankind, is indispensable to any new enterprise. This is a characteristic of the pioneer, and one finds it in the efforts of David Schwartz, an Hungarian-Austrian Jew who built the world's first rigid airship.

Although Schwartz never lived to see his airship in flight, he kept on his feet until it was completed. The arduous work of such a major undertaking took a toll that proved fatal to an already weakened heart, and David Schwartz passed away just as his dream vessel was finished.

Schwartz's airship was a metalclad, covered with a very thin aluminum, and was built in Berlin. It was 135 feet long with a diameter of 45 feet. Schwartz having passed away just before it was ready for inflation (with hydrogen gas), his courageous wife set out to continue his work. Her first effort was to engage a man named Jagels Platz to act as pilot.

On November 3rd, 1897, Schwartz's all metal dirigible rose into the air. After about two hours of flight, and just as the pilot was about to descend, the driving belts slipped off their pulleys on the crude engine and the now powerless craft, with one man on board, was carried by the wind to a forced landing in a forest. The thin covering of the airship was badly damaged in scraping the trees in its downward flight and was soon dismantled by souvenir hunters.

With the genius and drive of her husband gone, Mrs. Schwartz found it impossible to properly carry on his work. A couple of years passed and a visitor called to see her about the purchase of her husband's patents. His interest was justified, for the Schwartz airship had proven it could fly. Only an unfortunate engine failure caused its destruction.

This visitor was later to become world-famous. He was Count Ferdinand von Zeppelin. Many skilled engineers of Jewish blood were later to become his trusted associates. Chief of these was Dr. Karl Arnstein, who is now an American citizen and a leading scientist and engineer for an Akron corporation engaged in most important war work.

Years ago Arnstein received a summons from Count Zeppelin to come

to Friedrichshafen for a talk on the building of hangars. The count was having a great deal of trouble housing his airships, and when Arnstein suggested a building similar to one that had been used in a bridge in Switzerland, Zeppelin was skeptical and asked: "You really think you can build a hangar with no inside supporting posts?" His answer was, "Why not?" And Arnstein went to work. He devised the hangar design, and then found himself so much interested in airships that he remained to become the final engineering authority in the construction of Zeppelins. Few problems are so complicated as the building of an airship. The calculations get into mathematical formulae that only a few persons — a very few — in the world understand.

It is well worth mentioning that scientists are seldom parties to prejudice. Witness the treatment given to Dr. Eckener when he protested the use of the Nazi doublecross insignia on his airship. Some years ago a well-known writer who knew the close bond of friendship which existed between Dr. Arnstein and Count Zeppelin came to the former for an interview. Looking about the room the writer was surprised not to see a picture of the old count, and querying Arnstein on its absence received this reply: "He is here." Arnstein pointed to his heart.

After Zeppelin purchased Schwartz's patents from his widow he discarded the aluminum covering for the more easily procurable fabric. It was too early for the metal dirigible. Soon the advent of the automobile brought with it the necessity for finer metals, more perfect alloys and better motors.

Later, the four years of the World War spurred metallurgists of every nation to greater endeavors. Governments literally poured money into all phases of aeronautic development and thereby brought about a remarkable advance in the new art of flight. Each branch of science made its contribution. With the return of peace the time was ripe for the next logical step

In 1921 a group of men in Detroit,

What Aeronautics Owes To A Jewish Inventor

He Built the First Rigid Airship

By JOHN W. HIGGINS

identified principally with the automotive industry, were encouraged by the availability of dependable engines, light, thin aluminum alloys and more seasoned engineering talent, and organized an experimental airship engineering company. Their purpose was to modernize the rigid airship and make it all-metal, like Schwartz's first metalclad.

It appeared obvious to them that if a substantial metal covering could be substituted for the cotton fabric covering used in the conventional rigid airship, the superiority of this construction would be as great as that of the iron steamship over the old, wooden type. It was realized that the principal handicap to overcome would be the excess in weight of metal over fabric, and that the extent of this handicap would be determined by the thickness of the aluminum alloy sheet.

The group went ahead, and in 1928, after about seven years of constant research and experiment, began construction of a ship. On September 12th, 1929, this new American dirigible landed at the United States Naval Air Station at Lakehurst, New Jersey, after a 600 mile flight from its birthplace in Detroit. It had been purchased by the Navy and was named the ZMC-2.

It is indeed a tribute to David Schwartz that the only successful rigid airship now in operation in the world is a metalclad. His idea lives in our successful ZMC-2. This ship has been in operation at Lakehurst for the past thirteen years, and in the course of its long career has worn out two sets of engines.

After we win this war of survival the United States will have a new merchant marine of the air—consisting of large metalclad airships. Our monopoly of helium clearly points to this development. When fleets of such large metalclads are in the air, men will pause in tribute to the memory of David Schwartz, the man who planned and built the first of their kind.

ZIONIST REMINISCENCES OF SIXTY YEARS AGO

PART 2

By HARRY BLUESTONE

This is the continuation of Mr. Bluestone's story of the Zionist work of his father, Dr. Joseph I. Bluestone, based on the latter's Yiddish autobiography.

IN 1888 the renowned Lawrence Oliphant, Christian friend of the Jewish people, visited the United States. He had become famous among the Jews because of his great contribution to the colonization of Palestine. At one time he had gone to Constantinople to convince the Sultan of the value of the Jewish settlement in Palestine to Turkey. He himself had settled in Haifa. Colonists in Palestine always relied upon him for advice and assistance. Naphtali Hertz Imber, author of the *Hatikvah*, was reared in his home. In Haifa he published a book, "Land of Gilead," which shortly after was translated into Hebrew by Nahum Sokolow under the title, "Eretz Chemdah."

Naturally the Hovevei (Pre-Herzlian) Zionists in America were eager to meet him and express their gratitude for his friendship to our people. They wrote requesting an appointment and he answered that he was going to Niagara Falls for a visit and would arrange for an appointment upon his return. He kept his promise and a committee of three, representing the Hovevei Zionists, visited him. At this point let my father continue the story.

"A committee of three, Adam Rosenberg, Abraham Goldfaden, father of the Yiddish drama, and myself went to meet Lawrence Oliphant. He was tall with a long gray beard and possessed an amiable personality. He was born in South Africa and became an English baronet. He had travelled over most of the globe. By conviction he was an occultist, a believer in Kabbala and mysticism. We asked him if his love for Zion had a religious motive. He replied emphatically in the negative. His interest was purely as a patriot of England. It was his belief that a Jewish Palestine would be to the advantage of his mother country. He added, "Do you not think that your people, who enriched the world spiritually, is entitled to possess its own home? Go to Palestine and make friends of the Arabs. They are Semites, too, and you will live together amicably. If you will be in Palestine

you will possess it; but if others will settle there you will lose your opportunity."

"We had spent two hours with our host when he asked us to forgive him because he felt ill and had to lie on the sofa. We wanted to take leave of him but he overruled the suggestion. 'It gives me much pleasure,' he put us at our ease, 'to see Jewish patriots in this free country. Only Jews such as you can rebuild Palestine. Do not rely upon your millionaires; they have little sense of national existence. This I know from my experiences in Paris and elsewhere. An hour later we bade farewell to the Englishman. He presented us with his autographed photograph inscribed in remembrance of our visit. He clasped our hands firmly and we parted. Shortly after Oliphant's visit to America he passed away in London'."

* * *

The office of the Hovevei Zion was enlarged and the program intensified. Ingenuity dictated many policies and the masses responded, however slowly, to the stimulation of their leaders. Here is another incident from the memoirs:

"At Succoth time in the latter eighties of the nineteenth century committees under the chairmanship of 'Moses from the Hovevei Zion' propagandized for the use of Palestinian *ethrogim*. Members of the committees would appear on the streets and await the coming of the *shamashim* carrying their *lulavim* and *ethrogim*. They would then beckon the *shamashim* and indicate their desire to recite the appropriate blessings. Normally a few cents was charged for this accommodation. Upon examination of the *ethrogim* by the propagandists it was discovered that the citrons were imported from Corfu, Greece. The committee men then refused to go through with the ceremony, insisting upon the use of Palestinian citrons exclusively. This refusal was of course at the expense of the *shamashim*, who lost their remuneration. They in turn immediately reported back to the synagogue from whence they came, that there was a great demand for Palestinian products. Many Rabbis assisted in our campaign of

boycott against *ethrogim* from Corfu."

The last sentence of the above paragraph is indeed revealing in the light of the persona non grata attitude toward the Hovevei Zionists by the Rabbis in the eighties. It was not until years later that Rabbis under the leadership of Rabbi Philip Klein banded together, for however short a time, to form a Zionist Society. From the very beginning my father spoke with vehemence to them, declaring that the development and strengthening of Hibbat Zion ought to be the work of Rabbis because the commandment of settlement in Palestine is balanced against all other commandments. Rabbi Bernard L. Levinthal of Philadelphia, father of Dr. Israel H. Levinthal, of the Brooklyn Jewish Center, was in the forefront, addressing mass meetings whenever possible. As the years passed many others joined the movement.

* * *

The story of the *Shulamith* brings into bold relief the obstacles and hardships in addition to spirit and enthusiasm which characterized those sturdy pioneers whose names today are hallowed in memory and recorded in history. This newspaper, of which copies of all the issues are in my files, was the first Yiddish educational organ devoted exclusively to the dissemination of Zionist thought in America. Editorials, poems, correspondence, meeting notices were featured. Additionally, my father's translation of Harkavy's Hebrew "Biography of Yehudah Halevi" was published serially. The story reads like a novel so let my father tell it to you.

"My colleague, Moses Mintz, in partnership with another student, N. Breslawsky (father of Sophie Breslau, of the Metropolitan Opera House,) published a weekly socialistic paper, *Das Yiddische Volkszeitung*. Mintz assured me of its success as an enterprise. I recalled how beneficial the supplement, Hovevei Zion, published in 1887, was to the Hovevei Zion movement. At a meeting of the Hovevei Zion I introduced a resolution, that the organization resume publication of a periodical. Funds were low; the treasury depleted. As recompense for this deficiency we had several devoted mem-

bers, among whom were Louis Cohen, Gershon Baum, Hyman Rogalsky and Harris Wolf Shulman, brother of Rabbi Samuel Shulman, of Temple Emanu-El. I reminded our members that 'true patriotism calls for many sacrifices. Money is not everything. Our time and our services must be placed at the disposal of the cause. We must offer them unstintingly in order to accomplish our purpose.' I promised to write an editorial every week, and more if necessary. Because my time was devoted to study at the University Medical School I could not assume any other responsibilities than the writing of editorials. I was approaching the senior year and my attendance was required at clinics and lectures. In addition, I had to review for the final examinations. Above all else, I had to earn a living for my family. Many members promised to undertake definite assignments and work hard in order to make the project a success. They were unfamiliar with various aspects of the publishing business so a few of us took over that end of it.

"I consulted Mr. Jacob Saphirstein regarding the new venture and he agreed to assist in preparing the final forms for the press. He estimated the expense at thirty dollars a week, including the services of a full-time manager. He recommended a young friend of his, a recent arrival in this country. I interviewed the man, was pleased with him, and offered him the position. He was willing to accept it for the munificent sum of five dollars a week. His name was Isadore Hurwitz.

"On May 31, 1889, our *Shulamith* made her debut. All copy was written by me. My friend, Abraham Goldfaden, assisted in the layout. The first issue was sold out at the news-stands. We solicited advertisements, and the publication appeared to be a success. Saphirstein advised that we open an editorial and business office, and we acted accordingly. The promises of my friends to assist in the supplying of articles, news, correspondence, were never fulfilled. I received no help except such physical assistance as delivery of papers to news stands, solicitation of subscribers, delivery of forms to the press and copies of the paper for mailing to the post office. Gershon Baum was my right hand. I found it impossible to work without him.

"My name was never mentioned as

editor of the *Shulamith*. I always signed articles with pseudonym, YOAV, my hebraic initials. Slowly I became a mythical figure. When one Sunday I was at Cooper Union library to gather news for the paper and met my distant relative Professor Max L. Margolis, he asked the purpose of my being there. When I told him he inquired, 'Are you interested in the *Shulamith*? Can you arrange to introduce me to this man YOAV? I'd very much like to meet him'. 'Yes', I informed him 'you know him because I am the man.'

"The entire country was in the midst of long-range planning for the celebration of the 400th anniversary of the discovery of America by Christopher Columbus. This celebration was to be in the form of an exposition in Chicago. The Jews of New York at this time thought of erecting a special college for Jews in commemoration of the 400th anniversary of the exile of the Jews from Spain. I strongly protested this plan in the *Shulamith*, issues of July 12 and 19, 1889. Many other newspapers also protested, and the proposal was abandoned. It was decided instead to build a large Hebrew Institute on the corner of Jefferson Street and East Broadway. This institute, of which my fellow townsman, Isaac Spector, became superintendent, really was the ornament of the east side. Many German Jews soon protested against the name because it smacked too much of Jewishness, and decided to change it to the Educational Alliance. With a large sign bearing the new name the Jewishness of the old was covered up.

"Inasmuch as we conducted little correspondence of value to our readers I had to improvise some for publication. We conducted an imaginary communications column titled Correspondence from Jerusalem in Philadelphia. (The Jewish district in Philadelphia was referred to as Jerusalem.) On August 4, 1889, Dr. Leopold Zinsler and I addressed a Hovevei Zion meeting in Philadelphia. The secretary of the local organization said to us, 'Do you see that man sitting over there? He is your correspondent from Jerusalem'. 'Oh, is that so?' I said, 'I'd like very much to meet him. Will you be good enough to introduce me?' He went over to call the young man but the culprit, sensing the situation, immediately vanished from sight.

"In those times radicalism was the

order of the day. Radicals carried on a derisive campaign against the Almighty, especially on Yom Kippur. They would stand outside synagogues and pass out "Winchefskey's Tefilloth Zakkoth" (atheistic tracts), and also spitefully conduct balls and entertainments on the eve of Yom Kippur at which non-kosher refreshments were served. Professor George Selikowitch met me at Goldman's Press, where both of us published our papers, and inquired why I did not openly censure these rogues who so despicably desecrated and profaned the name of God. I answered that 'counter attacks will not solve the problem: if anything, they will make the situation worse. These people are young and over emotional. They will grow older and cool off; possibly they will return to the fold.' It was then that I wrote an article in the *Shulamith*, of October 4, 1889, entitled 'The Fiftieth Year Is the Year of Jubilee,' in which I referred to the importance of a jubilee day of atonement on which freedom and equality would be proclaimed. I asserted that Yom Kippur was the symbol of true social justice and complete freedom. All other newspapers severely censured and attacked the radicals. One of the leaders among the socialists said at that time that the *Shulamith*, with its moderation, dealt a greater blow to radicalism than all other papers combined. In truth, everything turned out as I prophesied. These radical groups burst with pent up emotion and disappeared.

"Great progress was made on behalf of Hibat Zion through the medium of the *Shulamith*. We arranged a public mass meeting at which Coroner Ferdinand Levy was the guest speaker. During the discussions a man with grayish hair arose, and with the ideology of a radical fired verbal broadsides at all Jewish aspirations. The audience was very much wrought up over it and several persons cried, 'Throw the scoundrel out!' As chairman I sought to placate the multitude saying, 'This young man will calm himself after he expends his energy' And so it was. This same man later became one of the finest leaders of Zionism. His name was Joseph Barondess.

"Communities responded very favorably, and organizations sprung up all over. Membership increased but not the treasury. On Sunday, September 15, 1889, Rabbi M. S. Margolis, Rabbi H. S. Shocher, David

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A Short Story

THE JEW

By J. KADEN-BANDROWSKI

Translated by Josef H. Mischel

EVER in elementary school, there were Jews among us, but they were the kind who sometimes stayed for our Catholic religious lessons. Besides, they were nicely dressed, like Dayches, for instance. Dayches used to bring along marvelous little cakes filled with sweet, perhaps Jewish, but nevertheless excellent, plum jam. During vacations he used to go to the sea, and he always stressed that he was travelling "alone."

So, although they were Jews, in a manner of speaking, they were not.

I did not come in contact with "real" Jews until after I entered gymnasium. There were no less than twelve of them out of the forty-three students in my class. Whenever I remembered that they were simply Jews, I couldn't bear them. My older brother sometimes asked—why? And I answered "Because—that's all."

"But why?"

"Because that's the way I like it."

At about that time I was slipping in mathematics and Latin. My mother drove with me to see the director of the gymnasium who, scurrying all over the building in his soft felt slippers, knew everything and everyone.

The director spoke to me in a very friendly manner and recommended some boys from my older brother's class as tutors for me. Among them was also one Sontag, spelled with one "n," very talented—but, a Jew.

My mother made a motion of sympathy with her lips; but mainly she wanted to know which of those boys was the poorest. Which, as she expressed it, was in the most precarious financial position.

"If that's what you're thinking about," the director said, "then without a doubt, Sontag is the poorest of all."

Sontag was the son of an old vest-maker, also, of course, a Jew, and almost completely blind.

It was said that they didn't even have a real home, and that the son was supporting his parents by tutoring.

"Well then, sir," my mother said, "then let it be Sontag."

I said nothing. But when we entered our carriage, I hissed an epithet through clenched teeth: "Lousy Jew!"

My mother leaned toward me. "What is that? What did you say?"

"Nothing," I muttered.

In the afternoon of the following day, Sontag came to give me a lesson. Although his father was a vestmaker and not a carpenter, it seemed to me

that my tutor smelled of strong glue. Of Jewish glue, consequently of a stronger and more unbearable odor.

Sontag's eyebrows were closely knit together over blue, red-rimmed eyes. I noticed that sometimes, when he spoke, spittle formed in his mouth, sticky and glue-like. It was disgusting.

He was very shabbily dressed. Everything he wore was old, threadbare and patched. I wondered that a nation that was guilty of so much crime and knavery did not at least provide its people with a decent suit of clothes.

"You must certainly wear a vest under your school uniform?" I said pointedly in order to call Sontag's attention to the inferior trade of his father.

"Of course, I do," Sontag replied, "it is warmer with a vest." He unbuttoned his dark, blue student's coat, and showed an old, padded vest. "And you?"

"I don't wear any," I replied disdainfully, and then and there, I made up my mind to spite that Jew and to learn nothing from him.

I kept my resolution during this lesson and during the many more that followed in the next few weeks.

He was coaching me in mathematics. He demonstrated the problems to me and used all possible illustrations: apples, prunes, nuts. The blood vessels on his forehead would swell and his red-rimmed eyelids twitched so fast that they must have stirred a breeze around his eyes.

"Do you understand it now?" he asked, throwing out his trembling, frost-bitten hands.

"I don't understand it," I said complacently.

As time passed, Sontag learned to know me a little better and gradually he began to understand I was feigning. He could read the expression in my eyes, so I took to staring at certain objects to avoid his catching my eye. I stared at a bunch of edelweiss above the sofa, the little brass caster on the piano leg, and a black mark which I have had on my wrist since I was born.

Once he discovered this birthmark with his hand.

"Don't touch me!" I shouted angrily.

He fixed a surprised look on me, and so we stared at each other with wide eyes for a long time, until I sneered impudently into his face.

"My schoolmates say that I've a lousy Jew for a tutor."

"Your schoolmates are stupid."

"Well, they are stupid, but nevertheless, I don't understand a word of what you're explaining to me."

Sometimes my older brother, Sontag's classmate, came in and together they explained the problems to me. My brother begged me, for God's sake, to make an effort to "get it," because Sontag had other pupils besides me. When was he to get home and do some work for himself?

But that was just my point; that he should have no time to study for himself—that he, too, should be stupid and ignorant.

Later, when we came to the study of the equality of triangles, Sontag's suffering doubled, even tripled. I understood nothing—from the beginning to the end. Night had already fallen. We studied by the light of a lamp, and I insisted—as if it were really so—that I had understood nothing.

Sontag somehow seated himself so that he could look directly into my eyes, and at the same time directly into the notebook. Directly into my eyes—then again directly in the notebook. And so he went on, letter by letter, angle by angle, plane by plane,—until I suddenly smiled; then he caught my hands and shouted, "Now, I see that you've got it. You've got it!"

I had understood it, but I was seized by such violent fury that without thinking I hit him in the face.

He grabbed my hands and we both fell to the floor. With all the power of his skinny, cold fingers, he pressed my wrists together—and cried, his face painfully distorted. I cried too—beside him, nose touching nose.

Stammering inexplicable, tear-stain-

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*More of the Dramatic Recollections
of a German Jewish Lawyer*

NOTES OF A REFUGEE

By DR. ERNST WARSCHAUER

IN November 1938 when the Polish Jew Gruenspan assassinated Mr. v. Rath, secretary of the German Embassy of Paris, the Nazis welcomed this deed as an excuse to execute something they had already planned long ago: to seize a considerable part of the fortune of the German Jews. It is very characteristic that six months before Mr. v. Rath died all German Jews possessing more than 5000 Rm. had to give a detailed declaration of their goods and chattels. On the basis of this declaration the confiscation took place. It was really nothing else but robbery in broad daylight, though it was called by the Nazis "expiatory sacrifice" for the v. Rath murder. The "sacrifice" amounted to a billion marks. In order to raise this sum every Jew was bound to pay twenty per cent of all the money he possessed, as stated in his previous declaration. The payment had to be made in four instalments, three months apart. Those who were about to emigrate during this period had to pay all outstanding instalments of the fine before they received their passports and were allowed to leave.

In the fall of 1939, after the four instalments had been paid off, the frightening news circulated amongst the German Jews that a fifth instalment of this fine would be demanded. The Nazis claimed that the billion fine had not been met. The fifth instalment was indeed collected by the finance offices, and proved a good means not only to fleece the Jews still residing in Germany but to rob also many of those Jews who had emigrated during this period. Most of them still had some blocked marks in Germany, or their furniture that had not yet been sent on because of insurmountable difficulties of transfer and transport. All those Jews were assessed in spite of having reached another country. Their blocked marks or belongings were seized and confiscated, if the payment had not been made in the time allotted, which often happened because the ruling was so sudden and unexpected.

A German Jew already living in the United States was so annoyed on receiving this order from the German finance office that he sent it back to Germany with no comment except the classical quotation from Goethe's drama "Goetz von Berlichingen." I have been told that this quotation is well known in America, too. It is the invitation to kiss a part of the body

not mentionable in good society. The German officials on receiving this offer instead of money, became very angry and asked the American authorities to reprimand the evildoer. On being summoned by the appropriate American department to justify his invitation to the German Government, and not wishing to bore them with the strange fiscal methods of Nazi robbery, he merely requested that the following apology be sent to the German office: "I herewith withdraw my previous offer. I do not wish to be kissed by any of you anywhere!"

* * *

The Hitler regime systematically restricted the "Lebensraum" of the Jews so that life would be unbearable for them. Nothing that might bring them some small measure of happiness was overlooked, even winter-sports.

Before the madman's new order in Austria a young Viennese Jewess spent a few weeks each winter in St. Anton in the Austrian Alps. Many foreigners as well as natives used to go there for the superb skiing.

One winter she became acquainted with a very charming English woman and they made many excursions together. On leave-taking, as the young Viennese was going home, her skiing companion handed her a visiting card and said she would be glad to hear from her occasionally. Like most promises made during vacations this one was soon forgotten.

A few years later, when the Hitler curse fell on Austria, all the Jews had to think of flight.

The young skier remembered the lovely English lady, with whom she had spent so many delightful hours. After rummaging through the chest-full of old papers she had accumulated, she at last found the visiting card and wrote her asking for help in getting out of Austria.

She received a charming letter by return mail, telling her to go immediately to the English General Consul in Vienna and to file a petition for a permit to England. The young Austrian and all her friends were amazed

at the swiftness with which the London Home Office granted the permit. Usually such visas took months, but her permit arrived in a week. At the same time she was invited by this kind foreigner to stay with her on her arrival in England, and promised to get her a job. Before the Austrian girl could realize what was happening to her—so quickly and smoothly was everything done—she stood at Victoria station in London!

A chauffeur in livery was waiting and led her to an expensive automobile. Her amazement increased when the car drove up to an estate, and through the gate to the main door of a beautiful castle. Livered servants directed her through a number of rooms into a salon and asked her to wait for a moment. Soon the folding doors were opened and her skiing comrade stepped in. It was the Duchess of Kent! She had hidden her rank under the incognito by which the Viennese had known her. The Duchess welcomed her most cordially and told her that she was to be entrusted with the care of the Ducal family silver.

A joyous letter reached Vienna shortly afterward, telling of the miraculous turn in this girl's life. This was her day off, the day when the King dined with his brother. The custodian of the Ducal silver has nothing to do on such days. When their Majesties dined, only the gold plate was used.

* * *

There is a great difference between German and Polish anti-Semitism. In Poland anti-Semitism came from the bottom of the people and tried to rise to the top, to the government. In Germany it was just the opposite; anti-Semitism started at the top, the government, which tried to force it down to the people.

All Germans are not anti-Semites. Not far from Berlin a real Prussian "Junker" lived on his large estate. He was a retired district governor and the head of the first family of the neighborhood. For many years

he had also been presented with the gold-lettered certificate acclaiming him honorary citizen of the county seat. He was the client of a war comrade of his, a Jew. The Junker continued to be friendly with his Jewish friend after Nazism came to power. As before, he did all his considerable business with his Jewish friend and would not permit himself to yield to Nazi pressure. The *Sturmer*, the notorious anti-Semitic paper, and the Berlin Nazi press were also mobilized against him. But he did not give in.

Hearing that the Mayor of his town had been the chief instigator in the campaign against him, he renounced the honorary citizenship of the town in a remarkable letter addressed to the Mayor. The Nazis were foolish enough to publish the letter with the most furious attacks against the nobleman. They only succeeded in giving great publicity for his courageous behaviour not only in Germany, but also in foreign papers.

* * *

At the beginning of the winter of 1939-1940, there seemed to be a lull in the persecution of the Jews in Germany.

But the hope of being left unmolested was a dream. At the end of the winter a new decree was issued for Jews of Pomerania. They were to be deported. The news of the deportation order spread like lightning among the German Jews and filled them with horror and despair.

The following is a true picture:

One evening a Jewish family in Stettin, capital of Pomerania, is sitting around the table peacefully talking. They probably are learning English or Spanish according to their emigration plans. They are all at home, man, wife and children, because they are forbidden to go out in the street after 8 o'clock. Suddenly somebody knocks at the door. When it is opened they find several Elite Guards or Storm Troopers, fully armed. They order the family to pack clothing and food into suitcases—one bag for each person, and to get ready to leave the apartment within half an hour. They must avoid any noises, and must not make any outcry.

Old or young, the sick as well as the healthy, poor or rich, they are all loaded into a bus or truck. The apartments are locked and sealed. All furniture and possessions must be left

Continued on page 22

JUDAISTS IN CZECHOSLOVAKIA

By DAVID MORDECAI

THE Germans have begun to clamp down on the small, hardly-known sects practising some form of the Jewish religion in what was once Czechoslovakia. Groups "close to world Jewry in spirit" are getting the same orders which the mass of hounded Jews have grown accustomed to. Though small in number these Jews, or semi-Jews, as you will, have stood up against difficulties before and have surmounted them. They probably will do so again.

In a town in Moravia a band of self-styled Abrahamites, numbering no more than twenty-two souls, observes the Sabbath and *Kashruth* laws, and its members study the Torah quite diligently. Who the founder of this group was, and when it was established, is hard to say.

An industrial town in Bohemia, which in pre-Hitler days used to be an important jewelry center, houses the fifty "Jewish Adventists." Living religiously in much the same way as the Abrahamites, this sect feels a close spiritual tie to them and, indeed, intermarries only with them.

These two small Jewish groups must now wear the yellow *Mogen David*, as well as obey all the other laws laid down for the rest of Jewry. Even the Sabbath Advocates, or as they are better known in Yiddish, the *Sabatniks*, are classified as Jews (because they favor Saturday, not Sunday, as the Sabbath), and many of them are now doing menial labors for the Nazi-controlled Czech government.

There is a group of wretched Frankists in Koeningsfeld (in Moravia), no more than a score, who still hold that the true Messiah was Jacob Frank, a tragic Jewish historic figure. They worship on Friday evenings in a room with a picture of Frank's daughter, Eve, and they contend that peace will come when Jewry recognizes Frank. To them, though they no longer can even read Hebrew, the *Zohar*—which is the *Primer*o Libro of the Cabbalists—stands on an equal footing with the Bible.

Not any better is the lot of the "New Jews," who are located chiefly in Binovic. Founded some seventy ago by a German woman, these people are mostly of German descent. As a matter of fact, prior to 1933, they even

spoke German, but when Hitler assumed power they wished to further differentiate themselves from the Nazis and so adopted the Czech language.

But the largest of the Jewish sects is the one hardest hit by the Germans. Known far and wide as the Israelites, this group has played a prominent role in Czech history. The Catholic Church was once quite apprehensive of them, and feared that it might Judaize many a peasant family. A great number of peasants were killed or imprisoned because they were accused by the Church of being Israelites; still others were burned at the stake with the words of the *Shma Yisroel* on their lips.

Yet all these attempts aimed at destroying the sect proved futile, for to this very day these simple people hold fast to their faith which is theirs by choice.

It is generally believed that the Israelites have existed for about two hundred years. In the middle of the eighteenth century, Queen Maria Theresa decreed that all Jews must leave Prague. Scattering throughout the countryside, the Jews soon found good friends in the rugged, honesty-loving peasants. These toilers of the soil, who were anti-Catholic at the time, welcomed the People of the Book, for they had a sincere admiration for the descendants of the Biblical Hebrews.

The peasants and the Jews began studying the Old Testament together, and this was a treat for the former, since the Church had forbidden their reading the Bible. As might have been expected, the peasant folk were soon enough taking over many of the Jewish customs and religious practices. Finally, calling themselves Israelites, these Czechoslovaks openly declared themselves Jews, and quietly spread their newly-acquired beliefs among fellow farmers.

The history of the Israelites is full of tales of martyrdom and self-sacrifice for their new faith. They left descendants who, though they are fewer in number, will carry on much as did their forefathers.

Abrahamites, Jewish Adventists, Sabbath Advocates, Frankists, New Jews, Israelites, and the full-blooded Jews of Czechoslovakia are now united. Their lot is the same.

THE NEWS OF THE MONTH

By LESTER LYONS

AMERICAN interest in the development of a Jewish National Home in Palestine was reaffirmed by President Roosevelt in a message sent to the American Palestine Committee at its second annual dinner in Washington. Writing to Senator Robert F. Wagner, Chairman of the Committee, President Roosevelt said: "As you know, I have on several occasions expressed my interest in the efforts of those seeking to establish a Jewish National Home in Palestine." The President expressed satisfaction that the immediate military danger to Palestine was removed. Lauding the accomplishments of the Jews, the President declared: "The great physical, economic and educational development which has taken place in Palestine in the last two decades has been a perfect example of what can be accomplished by a free people working in a democracy. We are all looking forward to the day when that type of development may be continued in peace and harmony in the general march of mankind toward the accomplishment of the Four Freedoms everywhere in the world." Sir Norman Angell, speaking as "one of many Englishmen who have been extremely critical of British policy in Palestine," said that "when Christendom has learned to defend the rights of the Jew it will have learned to make its own rights secure."

AMERICANIZATION CLASS FOR REFUGEE RABBIS

A free class in English and citizenship for rabbis and rabbinical students exclusively has been opened at the Bedford YMHA. All the students are refugees from Europe, having arrived here within the last 8 months. The students include the former chief orthodox rabbi in Zurich, Switzerland and the former president of the Congregation of Orthodox Rabbis in France.

Dr. Chaim Weizmann, President of the World Zionist Organization and the guest of honor, challenged the free peoples of the world "to approach the Jewish problem with the degree of sympathy and imagination which will be a measure of their ability to deal with all their other problems."

Seventy-five Christian clergymen and laymen have issued a statement urging that Palestine be established after the war as a refuge for Jews of Central and Eastern Europe. The statement, put out by the Committee of Christian Leaders, Clergymen and Laymen, in behalf of Jewish Immigration into Palestine, notes that anti-Semitism has become so intensified in Central and Eastern Europe through Nazi introduction as to make "extraordinarily difficult" the task of rehabilitating them there after the war. Jewish migration is seen as "the only practical program." Palestine is regarded as "the most practicable" land available to the Jews—a land to which they have "an ancient moral claim" recognized by international sanctions. Jewish immigration in Palestine since the first World War is declared to have brought many benefits to the Arabs, and the continuance of it is foreseen as a "blessing to Jew and Arab alike." The signers of the statement ask their fellow-Christians to "give their moral support in presenting this viewpoint to the American public so that when the foundation of the peace are laid, the historic injustice done to the Jewish group may at last find a substantial correction."

A strong appeal that the Jews of Palestine be permitted to have their own military force was made by Lord Wedgwood. During the course of a heated debate in Parliament, Lord Wedgwood expressed the opinion that the Palestinian Jews will not be allowed to carry arms, form home guards, or kill Nazis.

The Jewish Agency in Jerusalem announces that despite the virtual stoppage of passenger traffic because of the war, 4,113 Jews entered Palestine with immigration certificates in 1941. Many of these immigrants were aided by the Agency with funds obtained through the United Palestine Appeal . . . There are 800 lawyers who practice in Palestine. These lawyers, consisting of Arabs and Jews, serve a population of one and a half million . . . Palestine is a big source of citrus fruits for the neighboring

countries. Every day 100 tons of such fruit are exported to Syria. Iraq is also a large purchaser of this fruit. . . . Because of the curtailment in building operations it has been estimated that after the war Palestine will need immediately 45,000 rooms. The

BRITISH LABOR PARTY ENDORSES THE JEWISH NATIONAL HOME

The British Labor Party has endorsed the post-war program for the development of a Jewish National Home in Palestine. At its annual conference in London it adopted a resolution which declared: "The conference records its detestation of the sufferings inflicted on the Jewish people; it reaffirms its determination that in the international order after the war the Jews shall enjoy civil, religious and economic equality with all citizens; and international assistance shall be given for the promotion by immigration and settlement of the Jewish National Home in Palestine."

building program will entail a cost of 11,000,000 pounds sterling, exclusive of the cost of land, water supplies, electricity and other improvements.

Films illustrating air raid precaution methods are being exhibited in Palestine. Mobile movie trucks showing the latest war news reels visit the small towns and villages . . . Huge balloon barrages, similar to those used in London, are protecting Haifa from enemy planes . . . The first trained contingent of Palestine women has left for service in the Middle East. These women—400 in number—are members of the Auxiliary Territorial Services. They are led by their own officers. . . . Skilled Palestine technicians are greatly in demand in Ethiopia. Many jobs are being offered to skilled engine fitters, diesel engine drivers, linesmen and other technicians.

Palestine Jewry has been paid a warm tribute by Major General Geo. E. Brink, in command of the first South African Division in the Mid-

dle East. General Brink thanked the Jews for their hospitality to South African soldiers visiting Palestine on leave, and congratulated them on "the wonderful development and progress which they have brought to the country." He said that men of his command who had returned from Palestine declared "after seeing how the Jews had turned the desert into a garden in Palestine itself, they wished that they could be brought into the Western Desert to perform the same services there."

One of the only two survivors of the 768 Jewish refugees on the "Struma," which sank in the Black Sea, has declared that his one wish is "to help stamp out the Nazis." This person is 20-year-old David Stoliar, now in Tel Aviv. He intends to join the army as soon as he regains his strength.

The Jewish problem must be solved after the war by the world as a whole, with the participation of representatives of Jews in all countries, and not by states individually, Hubert Ripka, acting foreign secretary of the Czechoslovakian Government in exile declared at a meeting in London, held under the auspices of the World Jewish Congress. He paid tribute to the Jewish soldiers in the Czech army and said that after victory is won the freedom of the Jews will not be forgotten. He described anti-Semitism as a "deadly infection" which it was the task of all countries to eradicate.

Nearly 40,000 jobs were filled last year by 19 Jewish employment agencies in the United States and Canada. The Jewish Occupational Council states that about 50,000 persons applied to these agencies for jobs or guidance and that about 71,000 requests for workers were received from employers. The Council, whose offices are in the city, is the central clearing house and national coordinating agency for all Jewish economic adjustment service organizations. These groups are supported by local Jewish Welfare Funds, Federation or other community efforts.

The number of pupils studying Hebrew in the high and junior high schools in this city is increasing, despite a reduction in the total number of students registering for foreign languages. In February, 2,408 students were registered for Hebrew in

the high schools. Hebrew is taught as an accredited modern language in 12 high schools. 3 evening high schools, one junior high school and 3 colleges in the city. During the 11 years that Hebrew has been taught in the high schools over 14,000 students have taken that language as part of their regular school course. The students have included non-Jews as well as Jews.

Many prominent Fascist leaders in Italy have been ousted because of their refusal to enforce anti-Jewish laws . . . Christian ministers in Norway preach identical sermons in their churches in which they denounce anti-Semitism. They read the letter of the head of the Norwegian churches which stresses friendship for the Jews.

EXILED LEADERS OF JEWISH COMMUNITIES SET UP COMMITTEES

Leaders in exile of Jewish communities in thirteen countries under Axis domination have formed an Advisory Council on European-Jewish Affairs. The Council will act in behalf of these oppressed Jewish communities for the duration of the war. In conjunction with the World Jewish Congress it will seek to develop plans for securing equal rights for the Jews in post-war reconstruction.

That refugees to the United States have assisted this country considerably in the war effort is the conclusion expressed in the third annual report of the National Refugee Service. This organization states that refugees not only are furnishing men for military service but are also contributing their experience and skill in scientific and industrial undertakings necessary in war.

The Jews in France have been ordered to wear a Star of David for identification purposes. In order to obtain such star, the wearer is obliged to give up one point of his clothing allowance . . . In Holland, many non-Jews have responded to the call issued by the Dutch radio in London that they wear yellow Mogen Davids as a mark of sympathy toward the Jews who have been required by the Nazi authorities to wear such insignia.

A Nazi spokesman has declared that "those who demonstrate sympathy with the Jews publicly will, without exception, be regarded as enemies of the occupying forces and will be treated accordingly." In several towns notices reading "Forbidden to Jews" were torn down by the inhabitants. Catholic bishops in the Netherlands have issued a pastoral letter condemning "the unmerciful and unjust treatment meted out against Jews by those in power in our country."

Two hundred Dutch refugees now in unoccupied France will be enabled to find asylum in Surinam, Dutch Guiana, as the result of arrangements made by the Joint Distribution Committee with the Dutch government in exile. The committee has guaranteed their maintenance for a year. About 90 percent of these refugees are Jewish. The committee, which is the chief American agency for aid to distressed Jews abroad, reports that since December it made it possible for 6,000 refugees to leave Europe for the Western Hemisphere.

Seventy-six Jews, who had been interned on the Island of Mauritius after having been forbidden to enter Palestine, were recently released. They immediately volunteered for the Czech army and were sent to the Middle Eastern battlefield.

A Polish refugee who escaped to Sweden declares that 60,000 Jews of Vilna were killed between May 7 and May 20 by the German-controlled Lithuanian police. Jewish men, women and children were taken by trucks to a suburb where they were mowed down by machine-gun fire. The police collected and sold the clothing of their victims . . . At a Jewish conference against Fascism, held in Moscow, a Jewish officer in the Soviet army reported a story from a guerilla fighter that the Germans, upon entering Vitebsk, drove thousands of Jews into a building occupied by the Red Army Club and set it on fire, burning these Jews alive. The conference appealed to the Jews throughout the world to send tanks and planes to the Red Army, in the fight against Hitlerism. These implements of war will be named after Jewish fighters for freedom, including Bar Kochba, the leader of the Jewish insurrection against the Romans in the year 132-135.

BROOKLYN JEWISH CENTER ACTIVITIES

Famous Feig Choir to Officiate in the Synagogue

The Center has engaged a well-known choir under the personal leadership of Mr. Joel Feig to officiate in the Main Synagogue during the coming High Holidays (Rosh Hashonah and Yom Kippur), as well as during the Succoth holiday. Mr. Feig is known as an excellent musician and his choir is recognized as one of the best in the city.

The choir will officiate, together with our cantor, Rev. Samuel Kantor. Rabbi Levinthal will preach.

Cantor Moshe Steinberg to Conduct Services in the Auditorium

The Center has again engaged the well-known cantor, Rev. Moshe Steinberg to conduct the services in the Auditorium during the coming Rosh Hashonah and Yom Kippur. Rev. Steinberg ranks as one of the leaders in his profession and we know that the worshippers will enjoy a real treat. Mr. Benjamin Hirsh of the Hebrew School faculty will speak during the holidays. Seats in the Auditorium are now being reserved at \$5 and \$6 each.

To Members Planning Bar Mitzvahs at the Center

Members who are planning Bar Mitzvahs in the near future, are requested to please reserve the date far in advance.

According to the rules of the Center, the boy whose Bar Mitzvah is booked first receives the privilege of getting the maftir. In the event that another Bar Mitzvah is scheduled for the same day, the second boy receives one of the other aliyahs and can read a passage from the Torah.

It is therefore advisable that reservations for Bar Mitzvahs be made as far in advance as is possible.

Junior Congregation

The final services for the season will be held this Saturday, June 27th and will be led by the following: Shacharit—Bert Brown; Musaf—Donald Grietz; Summary — Judith Teller; Junior Ushers — Herbert Staub and Harold Kadish; Sermon — Robert Goldberg.

Congratulations

We extend our hearty congratulations and best wishes to the following:

Mr. and Mrs. Moses Ginsberg of 1295 President Street on the occasion of the marriage of their daughter, Elsie, to Mr. Leo Robinson of Miami Beach, Florida, which will be held on Sunday, June 28th.

Mr. and Mrs. Morris Jaffe of 1486 Carroll Street upon the marriage of their daughter, Briny, to Mr. Leonard M. Goldstein, which will be celebrated at the Center on June 27th.

Mr. Murray Karon of 1641 President Street on his marriage to Miss Alyce Cohen which was held at the Center on June 20th.

Mr. and Mrs. Nathan Klebanow of 619 Montgomery Street upon the marriage of their daughter, Florence, to Mr. Harry J. Bernman held at the Center on May 31st.

Mr. and Mrs. Thomas Rutta of 311 Rogers Avenue upon the birth of a daughter on June 21st.

Graduation

Congratulations and best wishes are extended to Miss Shirley Eileen Koven, daughter of Dr. and Mrs. Benjamin Koven of 1355 President St. who was graduated from Beaver College, Philadelphia, with the degrees of B.A. and Music.

Bar Mitzvah

A hearty Mazel Tov is extended to Mr. and Mrs. Kobie Klinghoffer of 469 Crown Street on the occasion of the Bar Mitzvah of their son, Jerry, which will be celebrated at the Center, Saturday, June 27th.

Additions to Library

The following books have been acquired by the Center library recently and are now available for circulation: Children of Abraham—by Sholom Asch

Cyrus Adler, A Biographical Sketch—by A. A. Newman

Only of Storm — by Granville Hicks

War and Peace—by Leo Tolstoi
For Better Health in Brownsville—by Milton J. Goell

Henrietta Szold, Life and Letters—by M. Lowenthal

Islandia—by A. T. Wright

Education for Death — by Gregor Ziemer

Hitler Cannot Conquer Russia—by Maurice Hindus

Reservations Now Accepted for the Coming High Holy Days

The Religious Service Committee announces that reservations may now be made for seats for the coming High Holy Days, both in the Main Synagogue and in the Auditorium.

Center members who occupied seats last year and who are desirous of reserving the same seats again for the coming holidays, are requested to inform our office immediately.

Young Folks League

The Roof Garden parties will continue every other Tuesday night, throughout the summer season. If weather is doubtful, call the Center office. The next get-together will be held on Tuesday evening, July 7th.

Acknowledgment of Gifts

We acknowledge with thanks receipt of gifts from the following:

Bible

Mr. and Mrs. I. Silberberg in honor of their son, Leonard, who is now serving in the armed forces.

Synagogue

Mrs. R. Mendelowitz

Mrs. B. Wasser

Books for Library

Joyce Bernhardt

Eastern Parkway Zionist District

Mr. and Mrs. Barnett Gabriel

Dr. Michael Higger

Mr. and Mrs. Morry Luxenberg in honor of the Bar Mitzvah of their son, Robert, on May 9th.

Sabbath Services

Kindling of candles at 8:15 o'clock.

Friday evening services at 6 and 7.

Sabbath services, Parsha Hukat Balak, will commence at 8:45 a.m.

Class in Pirke Aboth (Ethics of the Fathers), under the leadership of Mr. Benjamin Hirsh at 5 p.m.

Rabbi Levinthal will preach on the weekly portion of the Torah.

Mincha services at 6 and 7:20 p.m.

Daily Services

Morning services at 7 and 8

Sunday morning additional services at 9:00.

Mincha services at 8:10.

Teach Your Child

The great ideals of the Jewish people.

The language of the ancient Bible and of modern Palestine.

The prayers and songs of the Synagogue.

The meaning of the Jewish holidays.

The inspiring history of the Jewish people.

Prepare Your Child

To live as a self-respecting Jew.

To participate in Jewish communal undertakings.

To understand the problems confronting the Jews.

To face the future with dignity and courage.

To give of his best to his faith and his country.



HOURS—Students attend three times a week. Each child receives six hours of instruction per week.

CURRICULUM—Sidur, Hebrew, Bible, Jewish history, Palestinian songs.

BAR MITZVAH INSTRUCTION—No additional charge for Bar Mitzvah instruction if the student has attended the Hebrew School for at least three years.

FACILITIES—The Brooklyn Jewish Center offers its students the finest facilities. Hebrew School students may enroll (without charge) in the Library and in the Brooklyn Jewish Center Athletic and Cultural clubs. The students and graduates of the Hebrew School maintain their own Junior Congregation.

ENROLL YOUR CHILD IN THE BROOKLYN JEWISH CENTER HEBREW SCHOOL

Reasonable Rates

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Herman, Irving

Res. 135 Eastern Parkway
Bus. Underwear, 31 E. 32nd St.
Married

Proposed by Isidor Fine and
Charles Perman

Rothman, Abraham E.
Res. 285 Kingston Ave.
Bus. Restaurant

Married
Proposed by Samuel Stark

The following has applied for re-instatement in the Brooklyn Jewish Center:

Salter, Bernhard

Res. 1045 St. Johns Pl.
Bus. Jeweler, 734 Nostrand Ave.
Married

MAURICE BERNHARDT
Chairman Membership Committee

Summer Gym and Baths Schedule

The following schedule is in effect in our Gymnasium and Baths Department for the summer months:

Monday

Men 3 p.m. to 10:30 p.m.
Boys 3 p.m. to 5 p.m.
Women 10 a.m. to 3 p.m.
Girls

Tuesday

Women 10 a.m. to 10:30 p.m.
Girls 3 p.m. to 5 p.m.

Wednesday

Men 3 p.m. to 10:30 p.m.
Boys 3 p.m. to 5 p.m.
Women 10 a.m. to 3 p.m.
Girls

Thursday

Men 5 p.m. to 10:30 p.m.
Boys
Women 10 a.m. to 5 p.m.
Girls 3 p.m. to 5 p.m.

Friday

Men 1 p.m. to 6 p.m.
Boys 1 p.m. to 6 p.m.

Sundays and Legal Holidays

Men 10 a.m. to 5 p.m.
Boys 2 p.m. to 5 p.m.

CIVILIAN WAR ACTIVITIES

The Committee on Civilian War Activities, of which Mr. Maurice Bernhardt is chairman, extends its heartfelt thanks to all the women who have been of help in the activities designed to help our country in the present emergency.

The following is a partial list of those who have been helpful in various capacities, as enumerated:

Officers in Charge of Red Cross Activities: Chairman, Mrs. Ruth Bernhardt.

Chairman — Sale of Bonds and Stamps, Knitting and Office, Mrs. Teddy Bruman.

Chairman — Sale of Bonds and Stamps — Evening, Miss Frances Reich.

Chairman — Sewing, Mrs. Pauline Zirinsky, Co-chairman — Office, Mrs. Mildred Rudnick.

Production Service—The following have completed over two hundred hours of service: Jeanette Amsterdam, Anna Baum, Ruth Bernhardt, Teddy Bruman, Celia Charap, Miriam Epstein, Theresa Feinstein, Fanny Fusfeld, Rose Glickenstein, F. Gluck, Lily Greenberg, Esther Greenblatt, Sylvia Grosoff, Dorothy Hannal, Dinna Hart, G. Heimowitz, Sophie Herzfeld, Eva Hoffman, Laura Keshinover, Lillian Klinghoffer, Frieda Lan-

dau, Sylvia Levin, Tessie Levine, Jennie Miller, Rose Nicoll, Anna Perlstein, Frances Reich, Sara Rey, Sophie Silverman, Doris Stark, Hannah Stark, Nellie Stark, Mary Storch, Gertrude Swersky, Regina Tzioup, Dorothy Wisner, Anna Witty, Leonore Zirinsky, Pauline Zirinsky.

Bonds and Stamps—Teddy Bruman, Sadie Flamm, Elaine Kreifetz, Rose Kraus, Florence Krinsky, Mildred Levine, Rose Levinson, Frances Reich, Sadie Rubin, Sarah Rey, Bess Shapiro, Hannah Stark.

Office—Cele Benjamin, Teddy Bruman, Sophie Herzfeld, Laura Keshinover, Lillian Klinghoffer, Mildred Levine, Claire Mitrani, Rose Nicoll, Sarah Rey, Mildred Rudnick, Bess Shapiro, Hannah Stark.

Hebrew School Holds Memorable Graduation Exercises

The Graduation Exercises of our Center Hebrew School took place on Wednesday evening, June 17th in the Synagogue of our building and will be long remembered for the outstanding program that was given that evening.

The program enacted was as follows:

Introductory Remarks....Rabbi I. H. Levinthal
Opening Prayer—HebrewAnn Leitzes

Selection Rev. S. Kantor
Greetings Frank Schaeffer
Chairman Comm. on Hebrew Education

Selections from the Bible:

Deut. XXX 11-14; 19-20.....M. P. Lowenfeld
Deut. XXXII 1-9.....Daniel A. Berman
Isaiah II 1-3; XI 1-4; 6-9.....Larry J. Zirn
Psalms CXLVI..... Rolf Ostern
Proverbs—Selections H. W. Staub
Songs—Hebrew Medley Class
Prayer for the Government.....Hazel E. Atlas
"What Jewish History Teaches Us"
Dorothy Sholin

Presentation of Gifts:

Gold Medal—Gift of Mr. and Mrs. Hyman Rachmil—by Joseph M. Schwartz, President of the Center, to Judith H. Teller.

Parent Teachers Association Gifts—by Mr. K. Karl Klein, President of the Association, to Seymour Feinberg, and Robert Goldberg.

Sisterhood Gift—by Mrs. I. Lowenfeld, President of the Sisterhood, to the members of the graduating class.

Rabbi Lewittes presented the G.O. prize for service to Rolf Ostern.

Selections from our Literature:

Pirke Aboth—Ch. II-III—Selections
Harold Kadish

The Talmud—Shabbat—p. 88.b.

Seymour O. Feinberg

R. Yehuda Halevi—"Lebe Bamizrach"

Abner M. Beder

Ch. N. Bialik "Im Yesh Es Na'f'sh'chah
Lodaas" Bertram Brown

Address.....Capt. B. Segal, Chaplain, U.S.A.

Valedictory—Hebrew..... Robert Goldberg

Valedictory—English..... Judith H. Teller

Vocal Selections.....Cantor L. Waldman

Presentation of Graduates..Benjamin I. Hirsh

Distribution of Diplomas..Rabbi I. H. Levinthal

Closing Prayer—HebrewLaura Vidars

"Hatikvah".....Cantor S. Kantor & the Audience

BLOOD DONOR DAY AT THE CENTER



May 20th was set aside as the first "Blood Donor" Day at the Center. More than 110 men and women gave of their blood to help the soldiers and sailors of our country. The officials of the American Red Cross stated that this was one of the largest contingents of blood donors in the Borough.

Hebrew High School Department To Be Organized in September

Rabbi Levinthal is happy to make the announcement to parents of the children who have graduated from the Center Academy and our Center Hebrew School that we are planning to open a Hebrew High School division in our Center next fall. Rabbi Levinthal has already met with a number of the parents who expressed their interest in this project, and who have already enrolled their sons and daughters. It is expected that the High School will be under the supervision of the High School Department of the Jewish Education Committee serving the Jews of New York.

Hebrew and Sunday School Children Contribute \$125 to Keren Ami

Representatives of all the classes in our Hebrew and Sunday Schools met with Rabbi Levinthal and Rabbi Lewittes recently and made donations to various causes and institutions from the fund subscribed by the children to the school Keren Ami. The largest gift was the sum of \$25, which went to the United Jewish Appeal. Fourteen other causes, representing education and philanthropy in America and Palestine, were beneficiaries.

The children did not neglect to include the U.S.O. and other patriotic organizations. The representatives of the classes assured the rabbis that next year they will endeavor to raise a much larger sum. The rabbis congratulated the children upon this fine result. The Keren Ami is an excellent medium for training our children to respond to the cause of Zedekah, and to play their role in the communal life of our people.

REFUGEES AT WORK

Continued from page 6

It is so popular that several imitations are now on the market.

A firm has patented a plastic zipper which is so fine and so flexible that it can be tied in a bow like a piece of ribbon. Fifteen engineers are working on the machinery to manufacture this zipper and the company expects to provide employment to hundreds of workers.

One of the former most famous European ceramic factories is now established in New Jersey. This factory is run by a family who have been potters since the seventeenth century. They are employing American artists to create designs which will meet the American taste demands.

Miscellany

A double top desk for use in offices is now being manufactured by a fairly large concern. The principle is an adaptation of the roll-top desk which permits the user to pull out a second top when a visitor comes into his office and thus inconspicuously to cover up private papers. A perfectly flat and convenient work surface is thereby made available.

Another firm makes fine boxes for perfumes and cosmetics, which American cosmetic manufacturers formerly purchased in Europe. Now they are designed, printed, and assembled in America, using a printing process previously unknown here. Employment is given to skilled workers on the machine and to artists in the designing room.

Still another refugee concern has developed a process for carbonizing paper which will replace the use of ordinary carbon paper.

Five highly skilled workers from Solingen, Germany, are employed in a concern which sharpens knives and tools used by doctors and dentists. Chromium plating and silver-refinishing are also done in this plant.

A synthetic wax to replace a fine wax manufactured in Poland, and which is no longer obtainable, is now manufactured in a plant vacated by the Standard Oil Company. The new company employs thirty-two persons, many of whom have been out of work in the community since the Standard Oil Company shut down the plant.

Another man who makes fuel oil emulsifier and sludge remover has purchased a bankrupt company and hired almost all of its former employees to

Continued on page 20

OUR ONLY STORE
Hyman Spitz Inc.
FLORIST & FRUITERER

1685 PITKIN AVE.
Brooklyn, N. Y.

WEDDING DECORATIONS

Our Specialty

We Carry A Complete
Line of

Fruit Baskets

for every occasion

THE BROOKLYN JEWISH
CENTER'S OFFICIAL
FLORIST

TELEPHONE DICKENS 2-4000

Woodside Park Hotel

In the Blue Ridge Mts. • Honesdale, Pa.

... so different! ... so inviting! ...
so excitingly Right in every re-
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The schedules told the story of the chemists and engineers who have brought patents to this country and who have been taken over by large industrial organizations. These organizations cannot, of course, be termed refugee enterprises. However, the work and the skill of the inventors of the patents adds to the success of the companies and provides employment for others. These men are not competitors since the work that they do at present is work which others in America do not know how to do.

Stimulus to New York As An Art Center

One of the most interesting cultural contributions of refugees to America's business has been the opening up of new art galleries. Although Paris used to be the world center for modern art only a relatively small percentage of the art products that Paris bought and sold were made by Frenchmen. The new art capital is Manhattan.

A number of art dealers from European countries have now settled in New York and have brought with them many pictures and plastics, among them some which did not meet Hitler's approval.

Summary

Because the focus of the study was chiefly on the possible competitive aspects of the refugee problem, immigrant refugees have been distinguished from non-immigrant refugees. People here on visitors' visas, in transit to another country, as students, or because of trade agreements are not officially in the labor market and are therefore not included in the estimate. It has been shown that with the exclusion of this group, there are approximately 150,000 immigrant refugees who came to America between 1933 and 1941.

It is estimated that 75 percent of America's immigrant refugees came from Germany and Austria, even though many of them have sojourned in Italy, Czechoslovakia, France, Belgium, England, Spain, or Switzerland before finally reaching America. The other 25 percent came from the countries listed above.

It is probable that California has attracted less than one in eight of the 150,000 refugee immigrants. Less than one in twenty each are in the

states of Illinois, New Jersey, Michigan, and Pennsylvania. Fewer than one in twenty-five are in Massachusetts. Refugees are more likely to be found in urban centers. The majority of the affiants live in urban centers, since as a group their background is so largely urban as is the background of the majority of the refugees, and since the urban possibilities for making a living are greater.

As a consequence, the immigrant refugee is largely the concern of New York State in which about half of the total number have settled.

On the basis of the present study there appears to be a maximum of 35,000 wage earners added by refugees to an estimated total of 3,500,000 wage earners in New York City, or a total addition of only 1 percent over a period of eight years in this area of concentration. In the country as a whole, they have added but 82,000 workers to the approximate 33,000,000 persons in the labor force in cities of 100,000 or over, in the nation as a whole.

Former Occupation of Individual

Based on statements of 43 percent of the sample interviewed, the 28,000 who were formerly occupied are distributed as follows:

- a. One out of three, or approximately 9,000 refugees were formerly in the professional or semi-professional groups.
- b. Almost one out of three, or approximately 9,000, were formerly in the managerial or official group.
- c. One out of five, or approximately 5,600, were formerly in clerical and sales occupations.
- d. One out of seven, or approximately 4,000, were formerly in skilled trades.
- e. One out of ninety, or approximately 300, were formerly in service occupations.
- f. The other categories, semi-skilled, unskilled, agriculture, fishery, and forestry, were not represented in this immigrant group.

Present Occupation

Many people who did not work in their homelands are now working either because they are now old enough to work or because their efforts are necessary to sustain their families. In some instances, women who did not work formerly are working now because there are jobs available for them, but not for their husbands.

- a. Approximately one out of every six, or a few less than 6,000, immigrants in New York City are now in professional or semi-professional occupations.
- b. One out of thirteen, or approximately 2,700, would be classified as a manager or an independent entrepreneur.
- c. Approximately one out of four or 9,000, are now clerks or sales men. Among them are many former business men.
- d. One out of three, or approximately 10,500, are working in skilled or semi-skilled occupations. They are employed largely in apparel, in food, in leather, and in jewelry manufacturing. Very few of them are in the building construction or metal trades.
- e. One out of seventeen, or approximately 2,000, are now unskilled workers.
- f. One out of eight, or approximately 4,500, are now in service occupations. Among them are many former housewives, not formerly working, and some former independent business men who reported that they had their own shops or businesses of their own.

Economic Status

Approximately 87 percent of the interviewed families reported the earnings of the working members of the families. While these items were much less completely reported than others, they supported the inferences below on the average amounts which the different occupational groups within the refugee group earned. In round figures:

- a. The average salary of the employed refugee is less than \$19 a week.
- b. Among the professionals the average weekly salary is approximately \$23 a week.
- c. Among the managerial group the weekly earnings are slightly less than \$25 a week.
- d. Among the skilled workers they are just below \$20 a week.
- e. Among the unskilled, just less than \$16 a week.
- f. Among the workers in service occupations it is a little less than \$15 a week.
- g. One out of twenty who reported earned less than \$8 a week, and fewer than one in 300 reported more than \$110 a week.

THE JEW *Continued from page 11*

ed words, we lay so when my father suddenly came in, still in his fur coat, covered with snow.

I remember his words exactly. "What is the meaning of this?"

Thereupon the door to the dining room opened and Mother came hastily in. Sontag and I were standing in the middle of the rug.

As if Sontag were not in the room at all, my father asked me at once, "Why are you crying?"

"Because I slapped his face."

"Oh," my father said, "and why did you do that?"

I gave no answer.

"Well, what happened?" he then asked Sontag.

I could keep still no longer. I shouted, "I slapped his face—because I—understood."

My father sat down on the sofa, gently drew Sontag to him, put his arms around his shoulders and spoke a few words to me, but such words that even now knives cut into my heart when I recall them. He said that Sontag's father loved his son just as much as he loved me; that Sontag's mother—undoubtedly also an old Jewess—loved her son exactly as much as my mother loved me; that should the old vestmaker fall ill, his son Sontag

would suffer from it at least as much as I would were he ill.

"Parents and children—there's nothing else in the world—only this."

Three times he repeated it. "Only this. Only this. Only this."

Whereupon my father who kissed us, his sons, so very, very seldom, seized Sontag's neck, kissed his forehead and, turning to me, he said, "Such behavior doesn't even merit punishment. Only pity. Nothing else."

My eyes full of tears, I ran out of the drawing room into the kitchen and from there, although it was winter, up to the attic. There my mother found me and brought me downstairs.

On the same day, we went into a flower shop and then to the old Sontags'.

"You will bring them up yourself," my mother told me in the doorway of an old dark house. "It is really your affair."

I flew upstairs. There was a smell of onions and garlic there. I knocked at the door until an old, grey Jew opened it.

"This is from my mother for Mrs. Sontag," I said, and ran away, after putting our white roses near the heavy iron on the tailor's long table.

ZIONIST REMINISCENCES OF SIXTY YEARS AGO

Continued from page 10

Blaustein and myself organized a large group in Boston. We received some money from London, England, where the *Shulamith* had a large circulation. With difficulty, however, we paid the secretary, Mr. Hurwitz, his five dollars a week. Shortly after taking the position he left us and was replaced by an elderly bachelor, Simon Wolf Natelson, pseudonym 'Nevin', a good Hebraic writer. It was then decided to issue the *Shulamith* in eight pages instead of four. Money? Let God worry about it. Hurwitz became a field representative for the *Jewish Gazette*, and later helped organize the Jewish Consumptives Relief Society of Denver.

"My colleague, Moses Mintz, once published in his *Volkszeitung* a cartoon depicting a large elephant with the face of Mintz and around its collar the name *Volkszeitung*. Opposite the elephant was a dog with the face of Kasreil Sarasohn and around its collar the name *Yiddishe Gazette*. A

second smaller dog had my face and a collar, *Shulamith*, around its neck. My people were very much disturbed over the cartoon because of its apparent effrontery and insolence. While they were so highly agitated I sat with Mintz sipping tea, studying our college lessons and jesting over the caricature.

"Examination time arrived and I submitted my resignation as editor of the *Shulamith* to the Hovevei Zion. Only lack of time forced me to do this. The secretary, Mr. Natelson, succeeded me and everyone seemed satisfied with the choice of my successor. A fortnight later he, too, resigned because there was no money for his salary. A certain Mr. Shapiro took over the paper and ruined it. Eventually it was sold to the *Jewish Gazette*, where it died a natural death. . . . Dr. Mintz's paper predeceased the *Shulamith*. My dear friend, Gershon Baum, named his newly born daughter "Shalamith" after my late paper."

ABRAHAM GOLDBERG—
ZIONIST

Continued from page 7

ish heart, therefore you could come to a peaceful compromise with him on all Jewish questions. He sacrificed much at that time to this thought, which we Zionists then rejected. Later, when Mr. Marshall went to Versailles and pleaded the general cause, and Dr. Weizmann set out on his effort to create the Extended Jewish Agency with the non-Zionists, Goldberg was one of the zealous partisans of this Zionist compromise. His zeal for peace often led him into courses of action that brought him great pain and in turn gave great pain to all his friends.

He was a man from whom ideas gushed as from a deep spring. He had wit and humor and was a delightful companion, soft in manner, sentimental in attitude, never at a loss for a word or an argument, fighting for his ideas, quarreling about them, but always striving to hold friendships and good-will. He served the cause with prodigal enthusiasm and zeal and with all the talents he had. He was restless and excited about Jewish life. He was always young in spirit and dreaded the thought of old age and the exhaustion of strength. He felt that he could go on and on for countless years. There was so much work to be done; there were so many things to be said; so many articles to be written. He was destined not to face old age, not to know of diminution of intellectual or physical vigor and vitality. He died eagerly looking forward. Death touched quickly, and he closed his eyes. It was so sudden that you can imagine his spirit still marching on.

NOTES OF A REFUGEE

Continued from page 13

behind untouched. The journey of these German subjects to the unknown destination begins.

At first, all these unfortunates are concentrated in a provisional camp for one or two nights, then they are herded into vans and transported on very long journeys to Poland. At various stations in the county of Lublin the train stops, and each time some of the deported Jews must alight. Then they must walk for hours and hours across snow-covered fields until they arrive at some village or small town, where no arrangements whatever have been made for their lodging or maintenance. Often the Polish Jews show great mercy to their unfortunate brethren, but they themselves are too poor and exhausted from the war to be able to offer much help. The Poles are forced by the Nazis to take in the German Jews. The newcomers must sleep on the floor on straw—sometimes without straw—on the bare ground. Sometimes they have a cover and sometimes they have nothing to put over them to keep out the bitter cold. Some old and sick people die on the journey. Many die in the huts from the effects of the horrible shock, exposure and malnutrition.

In the sole Jewish paper still allowed to appear in Germany—a wretched product of wretched people—there often are to be read obituaries like this: "Far from home, died our best beloved father (or mother) (follows the name), resident of Stettin, mourned by his children and grandchildren."

* * *

After Hitler occupied Austria in 1937 there was a noticeable aggravation of the persecution of the German Jews. Hitherto the fortunes and the personal liberty of the Jews had only been attacked by individual actions. The new phase was introduced by a speech of Hitler's filled with violent eruptions of hate and threats against the Jews.

How lucky were those amongst us who had relatives or friends in the United States! To those people the gates of this great and free country were opened through an affidavit from abroad; and quickly, for then the German quota for immigration was still inexhausted and there was no waiting list.

As much as we racked our brains, we could not think of relatives or friends in the United States, to whom we could apply. A miraculous event

came to our help. In the early spring of 1938 a brother of mine asked me for a copy of my late father's testament which I, as his eldest son, kept. Copying the will for my brother, I came across two legacies my father had bequeathed to two sisters of his in Philadelphia, who had emigrated to America fifty years ago with his financial assistance. I set to work to locate these aunts or some of their descendants.

It was not an easy task. The only evidence I had were the addresses which my father—dead for about 30 years—had mentioned in the will. It was quite clear that these addresses must have been changed, even in the improbable case that the aunts were still alive. We applied to the National Council of Jewish Women in New York for help, and received a very friendly and encouraging reply which stated that the Council had taken up the inquiries but that we should not get discouraged if we heard nothing from them for several months.

In the period which followed we excitedly but patiently awaited the arrival of a letter beginning with "Dear cousin,"—for of course we never believed that one of these aunts could still be alive.

In the meantime the situation of the German Jews became worse. In June 1938 hundreds and hundreds of German Jews were thrown into concentration camps on various pretexts. Months had passed since we had written to the National Council; efforts were actually over, but still we believed in a miracle. Otherwise we could not bear the ordeal.

One morning the mailman rang the bell. There was a sound in the letterbox. I took out some mail. At the first glance I saw only some advertisements, bills and other annoying stuff, such as where to buy the best eggs, and where to get the best life-insurance. Imagine—you get sick and there is no one to take care of you and no money available for the hospital. What good luck then! Here is the Star Insurance Company to help you in an emergency! Into the paper-basket with you! What next? A tax notice containing increasing duties, enough to drive me mad—my earnings have been steadily decreasing.

But suddenly I discovered a letter from the U. S. A.! I could not believe it and did not dare to open the envelope. What would it contain? It

was a letter obviously written by an old person, in a trembling handwriting. I was trembling, too, when at last I opened this letter.

It was my father's old sister herself, and she herself wrote the letter. She was now living in New York, having left Philadelphia many years ago. She would never have learned of our existence but for a wonderful coincidence. Her son had married a Philadelphian, and one day his sister-in-law had gone to the hairdresser for a permanent wave. While waiting for her hair to dry she read a newspaper and was struck by the name of her brother-in-law in a personal ad. She read the notice and found that his mother was being sought. As soon as her hair was dry, she hurried to her brother-in-law to bring him the strange news. Our cousin was no less excited. He knew from his mother's talks about the good old uncle who had helped his parents formerly whenever they struck bad times. Now the children of this man were obviously in a great trouble. There was only one thing to do—to take the next train to New York and tell the news to his parents.

This was what my aunt's letter, written in broken German, told me. The cousin was generous enough to sign an affidavit for us, and a new miracle happened when this affidavit arrived in Germany. It was exactly the ninth of November, 1938, when all synagogues in Germany were burning, when most of the Jewish men were in concentration camps—I myself escaped only by chance! On this very day, the blackest day of our lives—the affidavit arrived!

Still, we had to wait a year longer, but the knowledge that we would be rescued from our misery sustained us. In the spring of 1940 our turn came. We left Germany full of hope and confidence, considering the double miracle of the affidavit a good omen for our future.

* * *

My wife has an unusually vivid imagination. Consequently her dreams are very lively and she often speaks aloud in her sleep. While getting ready for our emigration from Germany to the United States, it was very interesting to observe, how the great event occupied her dream-life also. During this period we spent all our spare time studying English. My wife had

an advantage over me, because she had been given some instruction in English in her school days, while I had been interested in learning only the dead languages.

As the year went along her English became more fluent—in her dreams. When finally the time came for our voyage across the ocean we decided on the liner "Washington," of the U. S. Lines. I obtained the prospectus for this boat, and my wife was quite excited and delighted by its contents, which gave an enchanting description of life aboard the "Washington." This liner provided all kinds of facilities and comforts—splendid dining-rooms, lounges, bars, a cinema, a swimming pool, etc. etc. Trying to save her from disillusionment—she is inclined to optimism and easily becomes enthusiastic—I, somewhat more sceptical, thought it best to pour a little water into the wine of her enthusiasm.

I pointed out that such prospectuses are advertising baits, and that the reality would no doubt be far less attractive than in descriptions and pictures. I realized a few nights later how much the prospect of the imminent journey and the allegedly luxurious boat, occupied her thoughts. While she was sound asleep I was startled to hear her say: "Oh, I am so sorry, I can't, I forgot my bathing costume!" When she awoke I asked her about the meaning of these words and she remembered immediately that she had dreamt that she was aboard the "Washington" and that she and other passengers had gone to the swimming-pool. They all went in and asked her to do the same. But she had to decline because she had forgotten her bathing things.

My wife, already in her dream-life, was enjoying the freedom and simple pleasures which had been denied her under the Nazi regime.

Fortunately, the reality lived up to the prospectus. The "Washington" was a marvelous ship, although the swimming pool was closed to us as third-class passengers.

Now, in this country, her dreams are more prosaic, but even more preponderantly English worded, naturally. She even uses a New York dialect.

* * *

After leaving Germany at the end of April 1940, we went to Genoa. There we passed through endless formalities, but finally we were permitted to go aboard the beautiful "Washington," bound for the U.S.A.

This happened at three o'clock in the afternoon. The first thing we were told to do was to get our dinner tickets at the purser's desk. A long queue had already formed in front of the desk and we gladly joined them. We remembered the ques in Germany, where we had learned patience while standing and waiting for almost everything—for the 65 grams of butter, the weekly portion, for the three cigars per person, for cabbage and for toilet paper, for candy and for fish, only to obtain after long waiting some food of inferior quality, or some *ersatz*. Often we obtained nothing. Everything was sold out before our turn came.

While standing in the ship queue, we were addressed by a head steward: "Are there any Germans here waiting for their dinner tickets?" We and a number of others answered. The steward then said: "You can get the dinner tickets later on. Go ahead and have luncheon first in the dining-room, at any table you like." Obviously this man had not only a good heart but also a good knowledge of the German food situation. He must have known that we were all undernourished.

We followed the friendly call and entered the dining-room. We were pleasantly surprised to meet friends of ours, a couple from Berlin. We had luncheon together and believed ourselves in a dream. There was cream—real cream in pitchers—lots of cream, and we had not even seen cream in about two years. Steak was put before us. It was steak that seemed to come out of a fairyland, round and thick and large. We could not remember eating such a marvelous piece of meat for years and years.

Obviously the waiter found pleasure in pleasing us. He asked us about our former professions, and I told him that I had been a lawyer and my friend a doctor, a specialist in women's diseases. "You will get a better place tomorrow," he said. "Here there are colored people near you." I was somewhat surprised at these words and could not help answering: "We don't care. We have no prejudice whatever against any human being."

But the reprimand did not spoil our good humor. We continued our talk and praised the good food he had brought us. We exchanged a few words about America and Europe. He gave us an enthusiastic picture of this country. "Oh, believe me," he

said, "you are going to a paradise!" I smiled, and getting up, finished the conversation with the words: "Well, it may be that we are going to a paradise, but nevertheless, I think it will be a hard struggle."

At present I have been living here in this country for about a year, and I can say this: America is a paradise when you come from Germany. But the struggle is not missing. Certainly, we can't expect it to be.

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PEARL BUCK'S ANSWER TO "FOUR PERCENT" ADVICE TO JEWS

IF NOT HIGHER THAN HEAVEN

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A LETTER FROM THE GRIPSHOLM

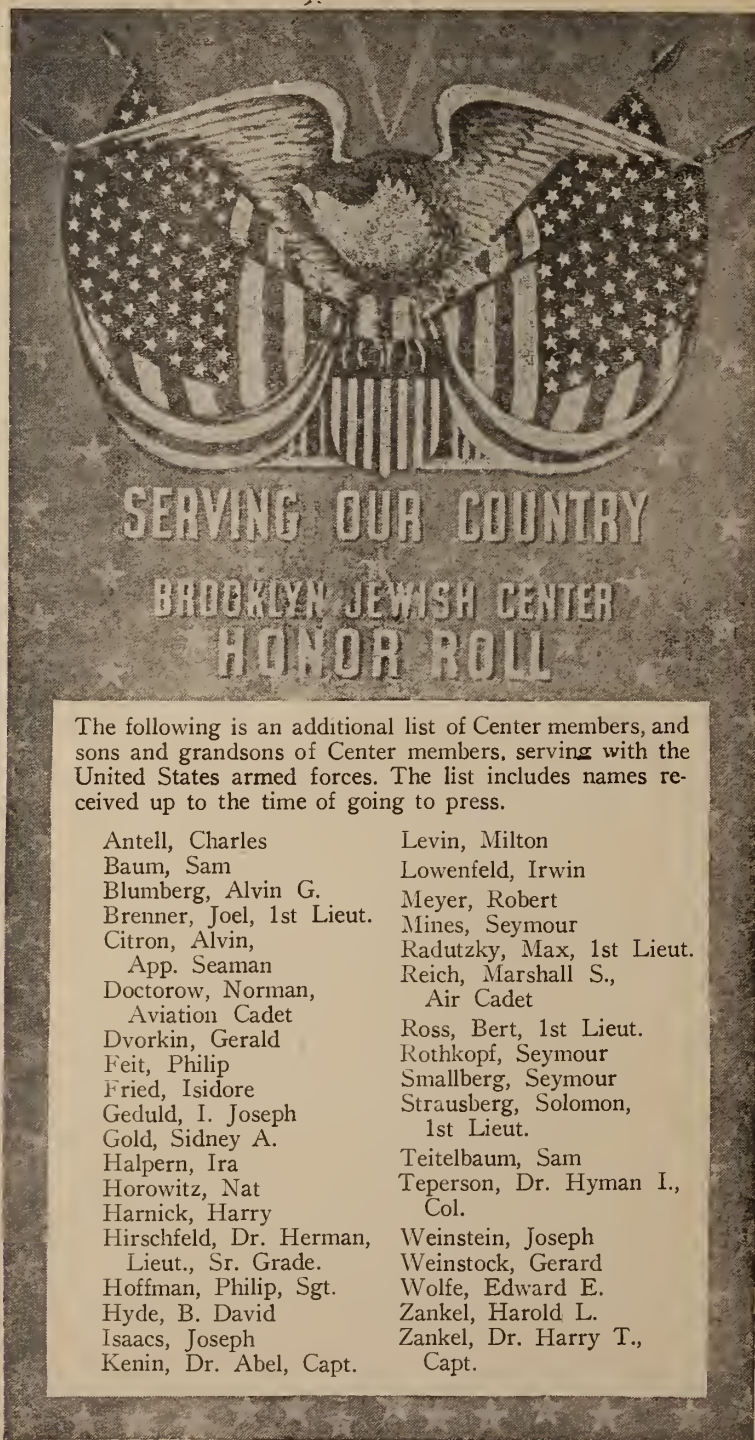
By JULIUS ROTTENBERG

NEWS OF THE MONTH

By LESTER LYONS

SEPTEMBER

1942



TO OUR BOYS SERVING IN THE ARMED FORCES

We of the Brooklyn Jewish Center extend to all of you our very best wishes for a Shono Tovah . . . Our thoughts are with you, and our sincerest prayer is that you may help achieve a speedy victory for our country and our allies, a victory that shall bring a just peace to all the world.

BROOKLYN JEWISH CENTER REVIEW

Vol. XXIV

SEPTEMBER, 1942 — TISHRI 5703

No. 2

Leshono Tovo Tikosevu

It is a world of sorrow that we envisage as we greet this New Year. Little did we dream last September that this Rosh Hashonah would find our beloved America also thrown into the world conflagration. Despite the three years of bloodshed, the enemy of America and of all civilization is still strong and powerful.

But while the picture before us is dark and gloomy, we do not surrender our faith in the ultimate triumph of America and the United Nations, and the final victory of right over might.

On this solemn season, we shall pray not only for victory of our armed forces but for the strength and courage to give of our best to our country's cause. We shall dedicate ourselves anew to work and to sacrifice so that this victory may be hastened and a just peace be secured for all the world.

May the prayers that shall come from the depths of our hearts on these sacred days be acceptable to our Father in Heaven, and may they usher in for us, for our beloved America, and for all the peoples fighting for justice and truth, the dawn of a day that shall bring life, peace and joy to all mankind. *Leshonoh Tovah Tikosevu!*

—ISRAEL H. LEVINTHAL

Plain Speaking About A Jewish Army

ALMOST since the beginning of the war three years ago, Jews all over the world, insofar as they have been able to be vocal, have pressed upon the British government a demand for the formation of a Jewish army to be composed of Palestinian and otherwise stateless Jews. The British government steadfastly refused this request. Its obstinacy was blind in this respect, as was its entire program up to and including Munich. It was, in a sense, even worse; because, while Munich lay in the womb of prophecy, the war is a *fait accompli*, to be waged by all available means at hand. From no military point of view can the refusal to form a Jewish army be justified. The long series of British defeats, particularly in the Far East and in Northern Africa, to a large extent was always due to the paucity of its armies. Hong Kong, Singapore, Tobruk and all the other lugubrious landmarks of British strategy were levelled because, in each instance, the British soldiers were too few and came too late. The last North

African campaign was a near-disaster for exactly the same reason; and yet adjacent to the scene of this very campaign was the intensely loyal, active and vigorous Jewish population of Palestine, among whom could easily be recruited upwards of 100,000 young men to be turned into the best type of soldiers.

The British government has never deigned to give an explanation based on fact of its refusal to form a Jewish army. There have been some vague statements referring to the Arab situation. Even worse than the vagueness of these statements is their falsity. It has become abundantly clear in the last three years that the Arabs of Palestine and surrounding Islam have no interest in the war. They are repeating now their performance in the first World War, sitting on the fence and offering their services in the most limited fashion to the highest bidder. German gold bought the treachery of Iraq. Neither British gold nor British blandishment has been able to buy the loyalty of Palestine Arabs.

On August 6th the British War Secretary announced that a Jewish Infantry Battalion would be organized as part of a Palestine regiment. There has been some degree of gratification evidenced over this announcement. Thus, the American Emergency Committee for Zionist Affairs, while deploring the fact that the concession is no greater than it is, nevertheless welcomes the announcement as "a marked advance." This writer regrets that he cannot feel the same gratification. Under current streamlined war organization, a regiment probably numbers no more than 3,000 men. Rommel is reported to have 141,000 troops involved in his present advance. The Jews of Palestine want, and are entitled to a greater participation in the opposition to Rommel than 3,000 men.

However, the underlying and most important fact with respect to the Jewish army is not touched at all by the formation of a limited Jewish regiment. We need this army, it is true, for the present practical purpose of defense and preservation of Palestine; but over and above this we need it for symbolic reasons. And, in this field, as in so many others in life, the symbol may very well be more important than the reality for which it stands.

Even though Palestine of the present day were to be destroyed by a German advance, yet the ideal of Palestine, having been preserved for 2,000 years, would still exist and plans for it would still continue. The Jewish army has been projected principally with this in mind. The Jews must make such a service to the common cause of the United Nations in order to present a picture

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Just Between Ourselves

"בנינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

I WANT to begin this season's intimate chats between ourselves with the thought that I tried to emphasize in the concluding issue of last season's *Review*. I want to discuss it with you again, because I am convinced that it strikes at the heart of all the Jewish work that we are trying to do, that it is the foundation upon which all our endeavors must rest. I refer to the Jewish religious education of our young.

All Jewish leaders, whether they be orthodox, conservative or reform, are agreed that this is the most challenging problem that faces the Jew in America today. With an enlightened and educated Jewish youth we can hope for a creative Jewish life in America that will reflect honor and dignity upon the American Jew. With a youth ignorant of what Judaism means and demands, there is the danger that we will become spiritual pariahs, ghosts of a once glorious people and faith.

Our Brooklyn Jewish Center has won for itself the

of such service to the Peace Conference which will dispose of the problems arising from this war. The Czechs and the Poles and the Free French will have such an opportunity and will make the most of it. Why not the Jews?

—WILLIAM I. SIEGEL.

90 Out of 500

THE phenomenon of the "Protest Rabbiner" by now must be accepted as a standard fact in Jewish life. It is simply one of the unfortunate off-shots of the historic (and desirable) independence of the individual Rabbi in his own community. If this fact were clearly understood, this type of Rabbi could be allowed to go on his way with a shrug of indifference. To paraphrase an ancient legalism. *De minimis non iurant*—we are not concerned with trifles.

The evil, however, in the vocalism of these Rabbis lies in the exaggerated importance accorded their utterance. Take, for instance, their recent expression concerning the Jewish Army in Palestine, and indeed the whole matter of political Zionism. *The New York Times* accorded the meeting of these Rabbis the compliment of an entire column and verbatim printing of their opinions. What it did not do, however, was this: it did not point out the fact that only ninety Rabbis signed the document—ninety out of 500 reform Rabbis. Passing the question of reportorial accuracy on the part of the newspaper, we might reflect on the misleading quality of this rabbinical pronouncement as a matter of simple arithmetical fractions.

—W. I. S.

plaudits of Jews throughout the land for its many constructive efforts in moulding a healthy Jewish life. We have set the pace in many a new effort and experiment. But what American Jewry has a right to expect of us, more than anything else, is to prove that we have mastered this greatest of all problems that vexes Jews in every part of the land. We ought to take the lead not only in grappling, but in solving the problem of how to win every child in the community to a Hebrew education.

The authorities of our institution have given this matter much thought and great concern. We have built schools where the child can be happy while learning. Both in our Center Academy and in our afternoon Hebrew School, we have teaching staffs of the highest reputation. Our school accommodations are of the very best, and everything has been done to promote the comfort and the happiness of the children.

And yet, with all this, we have not succeeded in breaking through the indifference of the average parent. We see now that the difficulty is not with the child—we have yet to see the child, who, once registered, does not want to attend the Hebrew School. The difficulty is only with the parents, who have lost all sense of Jewish values, who no longer realize their first duty as Jewish parents, which is to give to their children an understanding and an appreciation of their heritage as Jews.

Now that we are observing the solemn days of the Jewish New Year, let us give serious thought to this gravest of all our problems. I plead with you, if your child is not yet enrolled in a Jewish school, enroll him or her at once.

In our Hebrew School we have made an important change this year: the children will attend only three sessions a week, each session to consist of two hours. This will give the pupils more leisure time for home work and for other subjects in which they may be interested. There is now no longer any excuse to keep a child out of Hebrew School.

Let us start the New Year in the right fashion. Let our first act be the dedication of the child to our God, to our Torah and to our People.

We will then confer upon them the blessing of life—true life, the life that shall bring honor to them as Jews and as Americans.

Israel H. Levinthal

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EVERY rabbi on entering the Army has, in a measure, to be remade. He becomes a first lieutenant with a salary of a little over \$2,200 if he is single, and a salary of approximately \$3,150 if he has dependents. This frequently necessitates considerable adjustment in his standard of living. The Army presents him with a social environment which is fundamentally different from that which he has known as a civilian. He has to learn the legalistic prescriptions, the ritual and ceremonial of army life. He must adapt himself to conventions and the caste relations with his fellow officers. The nature of his religious activities also undergoes a radical change. Donning a uniform does not automatically and immediately make him into a military man, and in his preaching he has to adapt his message to conditions of war.

The Jewish chaplain in some ways finds his work more difficult than do his Christian colleagues. In the average large camp there will be many Protestant and Catholic chaplains but only one Jewish chaplain. He therefore has no army colleagues of his own denomination with whom he can consult on the specifically Jewish problems which come to him in his work. From his fellow chaplains and other officers, the chaplain who is new in the service can get much help in adjusting himself to the regulations and minutiae of army life. But he has to work out his Jewish problems by himself, except when he can refer to to the Jewish Welfare Board for counsel based on the experience of other Jewish chaplains. To help meet this problem the Committee on Army and Navy Religious Activities organized a seminar conference, held in Atlanta, Georgia, in February 1942, where Jewish chaplains could meet for the first time and exchange experiences.

Other special difficulties may face the Jewish chaplain. His camp may be situated in some part of the country where the nearest Jewish community is fifty or more miles away. In such a situation, he will be the sole representative of all Jewish interests, except in so far as his work is supplemented outside the camp by that of the field representative of the Jewish Welfare Board. Moreover, while the Jewish chaplain may be officially assigned to one military unit within the camp, he necessarily regards all Jewish men in that camp his spiritual charges, and the typical army camp of

THE JEWISH CHAPLAIN

By DAVID DE SOLA POOL

This is part of an article which appeared recently in "The Contemporary Jewish Record," and is reprinted here with the permission of that publication.

today may cover an area of thousands of acres. Fort Bragg, for instance, is twenty-eight miles long. Yet the chaplain (who is not granted an automobile as part of his equipment) nevertheless feels conscientiously obligated, so far as it is physically and humanly possible, to seek out and make personal contacts with his congregation of one or even two thousand men in camp.

If the Jewish chaplain of today has such special difficulties, in another way his task is easier than was that of the Jewish chaplains in the first World War, who was responsible not only for religious work but also for various phases of general educational and recreational activities within the Army. Today special morale officers have taken over the work of entertainment, sports, education, etc., thus leaving the chaplain free to concentrate his attention on the religious and personal welfare interests of the men in service. But within even this field there is no limit to the possible range of service he can give. The Army expects him to be the big brother and friend of the uniformed man, and the burden of being father confessor, wise counselor and social worker often falls directly on his shoulders despite the help rendered by specialized agencies. His range of sympathy must be coextensive with man's outward reactions to inner spiritual needs, and in military as in civilian life these express themselves in the widest variety of forms.

The simplest type of religious question that Jewish soldiers bring to their chaplain is how to arrange for a *minyan* so that they can say *kaddish* on a *yahrzeit*. More difficult are the problems presented by the men who are consistently Orthodox and who cannot bring themselves to violate Jewish dietary laws even under the urgency and the virtually inescapable requirements of army life. Men come to their chaplain also with every kind of personal problem. How can they get a

transfer to another military unit? What furloughs are they likely to obtain? Will they be able to get leave to go home? How can they get a pass? Sometimes the question involves the mechanics of obtaining citizenship.

Often the problem is more complex, as when the soldier comes for advice about asking for release from service because of the economic dependency of his family, the physical conditions or troubles at home, or the business enterprise which is going to pieces through his absence. Sometimes the problem is more intimate, as when it concerns the fiancée who does not seem willing to wait, or whether the soldier would be justified in marrying now that he is in the Army. The problem may call for the skill of a psychiatrist when the soldier, a youngster away for the first time in his life, becomes desperately homesick, or when through shyness or sensitiveness he finds difficulty in adjusting himself to military life. There are conflicts with his buddies or his superior officers which must be ironed out, and in many cases the chaplain has to act as intermediary or peacemaker.

Most important is the chaplain's work in organizing and conducting religious services. There are always difficulties to be overcome. As a rule, it is practically impossible to get men together on a Sabbath morning because at that time they are busy with military duties. Saturday afternoon is likely to be a leave period, and no soldier will stay in camp if he has the remotest excuse to be away. Even on Friday evenings after mess the men are not really free because they have to clear up their bunks and get their uniforms and equipment ready for inspection on Saturday morning. Moreover, transportation is seldom available for the trip from various points in the camp to the one central chapel where the service is held, with the result that the soldier may have to walk long distances to get to and from the services.

The service for the most part is likely to be traditional, although sometimes both Orthodox and Reform services are conducted to meet the need. The chaplain officiates with covered head and wears his *talith*, but in order to meet the need of this cross-section

of Jewry he may add English readings and English hymns. Often the service will be chanted by one of the soldiers. The chaplain delivers the address, which is rarely a formal sermon. The intimacy and directness which grows up between the chaplain and his uniformed congregants can seldom be achieved by the rabbi in civilian life. The service will in all probability be shortened from the standard form found in the prayer book because of limitations of time. Sometimes, when a chaplain has a considerable number of men he can arrange for daily services, morning as well as evening, although this is the exception rather than the rule.

In the first World War religious services had to be held in Jewish Welfare Board huts or in some corner of a Y.M.C.A. or other service building, often in competition with the other activities going on at the same time in other parts of the structure. Today the government has built uniform, non-denominational chapels in its camps throughout the country. These chapels contain no religious symbolism except that which the Protestant, Catholic or Jewish chaplain may bring into them for use in his religious service. An ark is built into every army chapel, however, and a *Sefer Torah* is placed there whenever a Jewish service is to be held. Naturally, it is removed by the chaplain when the service is over. These army chapels also have accommodations for an office where books and records can be kept and interviews held with congregants. At times the Jewish chaplain will take part in an interdenominational service, such as the dedication of a chapel or a Thanksgiving Day service.

The Friday evening service may be followed by a social get-together, with special Sabbath dishes provided by a neighboring community. Sabbath songs may be sung, or a Jewish theme may be discussed informally, for the chaplain is also responsible for such cultural activities as he can introduce into his program. These also include classes in Hebrew and regular Talmud classes. For it must not be forgotten that in the Army there are men who have been students in a *yeshivah*, men with a Palestinian background to whom Hebrew is a mother tongue, men who have been engaged professionally in the work of Jewish education, as well as those whose Jewish knowledge is more rudimentary or even completely lacking.

The chaplain must be prepared to meet the needs of every one of these types in an educational program of infinite flexibility. A soldier will come to the chaplain's office and say: "I come from such and such a town. Do you know my rabbi?" If the chaplain is fortunate enough to know his rabbi, a bond of fellowship is immediately set up between him and his visitor; a home touch and associations with the synagogue are established. His next caller may be one who wishes to discuss with him some abstruse point of Hebrew philosophy. To each the chaplain must be sensitively responsive.

In military posts to which only a few Jewish soldiers have been assigned, the work of the Jewish chaplain has to be done by the Christian chaplain at the post. If the Christian chaplain is fortunate he may have the co-operation of a rabbi, who perchance will have to travel fifty or one hundred miles to reach camp. Or he may find among the soldiers one who is comparatively well equipped in Hebrew learning. Otherwise he must do the best he can to provide religious services for the Jewish soldiers at the

station. Often he will write to the Committee on Army and Navy Religious Activities asking for Hebrew prayer books, Bibles and other literature to help him meet the needs of these men.

Throughout the United States and in isolated posts outside the country, Christian chaplains are rising above denominational lines in humble and reverential efforts to provide in the Old Testament spirit religious guidance and leadership to Jewish boys stationed at their posts. The records of the Committee on Army and Navy Religious Activities contain many accounts of Christian chaplains conducting Passover *sedorim*, leading the Hebrew prayers in Sabbath services, encouraging a sense of religious duty in Jewish soldiers, and in innumerable other ways serving the distinctively Jewish needs of Jewish uniformed men. This obliteration of sectarian labels is well symbolized by the sacrament given by a Protestant chaplain for his own Protestant men with communion wine provided by the Catholic chaplain and matzoh serving for the bread.

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A CHAPLAIN IN THE FIRST A.E.F.

By DR. E. N. RABINOWITZ

Dr. Rabinowitz, the librarian of the Brooklyn Jewish Center, was one of the first Jewish Chaplains to be sent on active duty in France during World War One.

THE appointment of Jewish Chaplains in the first World War was an innovation in the American Army. It was greatly through the efforts of the late Dr. Cyrus Adler that the urgent need for Jewish Chaplains was brought to the attention of the War Department. It was also through his personal solicitation that a limited number of Rabbis responded and were recruited for military service. It must be borne in mind that not until November, 1917, more than a half year after the declaration of war, did Congress finally pass a bill authorizing the existence of a Jewish chaplaincy. Time had to be allowed for organization, preparation and the appointment of a properly accredited personnel, and by then, almost a year of the war was gone. This explains, in part, the paucity of our ministerial representatives.

Overseas service for a minister of

any denomination was not compulsory even after he was inducted into the army unless he was already attached to some particular outfit. Only twelve of our men actually joined the A.E.F. Jewish Chaplains in France were scarce, but they were a fine representative group.

The Jewish soldier, on the whole, was happy, and often surprised, to meet a Jewish Chaplain. He welcomed him with greater respect and cordiality than the membership of the average American congregation gives to its Rabbis. In return, the Chaplain, wherever he was stationed, was genuinely anxious to meet and render service to his men. It gave the rabbi a thrill to deal with men who actually needed him, and who appreciated whatever was done for them.

Personally, I feel that the year spent with the soldiery in France, was one of the most unforgettable experiences of my life. There were hours of sadness and hours of mirth. Recollections tend to smooth out the rough places and give to the entire surface of one's memory a pleasant aspect.

PIERRE Dreyfus, the son of Alfred, is now in the United States lecturing on the famous case in which his father was involved, and relating it to anti-Semitism both of the past and present.

I had a talk with M. Dreyfus, and tried to learn from him the answers to some questions which have puzzled Jews. Alfred Dreyfus has been accused of being so staunch a French assimilationist that he resented being made the symbol of Jewish persecution, resented the efforts of Jews to exonerate him, and wanted to be known merely as a French army officer who had been falsely charged with a crime.

Is this accusation true? This is what I wanted to find out from Pierre Dreyfus.

Before reporting my discussion with the son let us first recall the salient features of the Dreyfus case.

After the Franco-Prussian war the French Secret Service Division, hunting thirstily for evidence of German espionage, succeeded in obtaining regularly the contents of the waste-paper basket in the office of the German embassy in Paris. It would then paste together the scraps and read the secret messages.

Proof so obtained tended to show that someone in the French army was selling military information to the Germans. Of the various papers obtained piecemeal from the German embassy one, which was hereafter to be known as the "bordereau letter," was considered particularly incriminating.

The Minister of War then claimed that there was a resemblance between the handwriting of this document and that of the Jewish army captain, Alfred Dreyfus, and ordered his arrest. The arrest was made in secret. However, the most diligent search of Dreyfus' possessions failed to reveal any sign of guilt, and the accused officer himself insisted he was innocent.

In the meantime, the anti-Semitic publication, *La Libre Parole*, made public Dreyfus' arrest, and declared that "all Israel was astir" as a result. It also asserted that Dreyfus had fully confessed his guilt.

Public knowledge of the affair finally brought about a trial. Dreyfus was found guilty, ordered dismissed from the army, and sentenced to prison.

The hatred of the French populace towards this alleged traitor was so intense that he might have been lynched had he remained in the prison to which

he was sent. The government therefore transferred him to Devil's Island, a former leper colony. There, in a miserable tiny retreat overrun with vermin, Alfred Dreyfus was placed under strict guard.

As time passed, public interest in the case waned. This was what Dreyfus' brother, who had every faith in Alfred's innocence, least wanted. He felt that so long as the Dreyfus case could be kept alive his brother would eventually be exonerated. So to revive interest in it he resorted to a subterfuge: he spread the rumor that Captain Dreyfus had escaped.

Once again angry voices became audible. But now there was a new chief of the French Intelligence, Colonel Picquart, and he, after study of this case, became convinced that handwriting of the bordereau letter was not Dreyfus' but that of another French army officer, Esterhazy. Picquart tried to help the condemned man, but was rebuffed, and shortly after disciplined. Indeed, it is said that one of the leading French generals asked Picquart cynically: "What can it matter to you whether this Jew remains at Devil's Island or not?" When Picquart retorted: "But he is innocent!" the general declared that this was an affair which could not be reopened because prominent persons were involved in it.

Dreyfus' brother intensified his efforts to liberate the Devil's Island prisoner. He distributed many copies of the bordereau letter together with comments from handwriting experts. He wrote to the Minister of War, denouncing Esterhazy as the author of the document.

These charges forced a reopening of the case. But Esterhazy was acquitted. The world-famed novelist, Emile Zola, became certain that Dreyfus was innocent and now entered the battle. But he was himself fined and sentenced to imprisonment. He had to flee to England for refuge.

Then all France was startled by a series of dramatic events. A former minister of war was arrested, and at once committed suicide; a prominent

Alfred Dreyfus' Son replies to Questions About his Father's Jewishness.

A TALK WITH PIERRE DREYFUS

By SAMUEL PASNER

general resigned his high post; and—Esterhazy left France.

Again there was a clamor for a reopening of the case that would not die. Dreyfus was brought back to France, and a new trial was held. The judges were unyielding, and Dreyfus was found guilty this time too—though by a divided vote. It was declared, however, that there were extenuating circumstances, and the new findings resulted in the victim being pardoned and freed. Later he was completely exonerated and restored to the army from which he had been expelled.

The sequel was a happy one. Dreyfus was promoted to the rank of major, and when the war broke out he took his place in the army, and fought with such ability and zeal that he was raised to the rank of Lieutenant Colonel and made an officer of the Legion of Honor.

He died in 1935.

* * *

Pierre Dreyfus spoke to me freely about his father. He said it was not true that the elder Dreyfus resented Jewish interest in his case, or that he wished to segregate himself from Jewishness. He was not an orthodox Jew, nor did he take any interest in Zionism, which engaged world-wide attention after Dreyfus' release.

Nevertheless, Pierre declared, his father was a devoted member of the Jewish family, and he was very grateful for the help of his co-religionists in the great fight to establish his innocence.

Dreyfus' Jewish feelings were partly manifested in his social life after his ordeal was over. He was surrounded at all times by valued Jewish friends.

Finally, when he was called to his eternal peace, he was buried with the full Jewish religious rites by the Chief Rabbi of France.

Following the war, according to M. Dreyfus, his father expressed the firm conviction that Germany must be constantly watched. He noted with alarm

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AND, the Rebbe of Nemirov every Friday morning early at Sliches-time, disappeared, melted into thin air! He was not found anywhere, either in the synagogue or in the two houses-of-study, or worshipping in some Minyan, and most certainly not at home. His door stood open, people went in and out as they pleased—no one ever stole anything from the Rebbe—but there was not a soul in the house.

Where can the Rebbe be?

Where *should* he be, if not in heaven?

Is it likely a Rebbe should have no affairs on hand with the Solemn Days so near?

Jews (no evil eye!) need a livelihood, peace, health, successful matchmakings; they wish to be good and pious and their sins are great, and Satan with his thousand eyes spies out the world from one end to the other, and sees, and accuses, and tells tales—and who shall help if not the Rebbe? So thought the people.

Once, however, there came a Lithuanian—and he laughed. You know the Lithuanian Jews—they rather despise books of devotion, but stuff themselves with the Talmud and the codes. Well, the Lithuanian points out a special bit of the Gemoreh—and hopes it is plain enough: even Moses our Teacher could not ascend into heaven, but remained suspended thirty inches below it. And who, I ask you is going to argue with a Lithuanian?

What then becomes of the Rebbe?

"I don't know, and I don't care," says the Lithuanian, shrugging his shoulders, and all the while he determined to find out.

* * *

The very same evening, soon after prayers, the Lithuanian steals into the Rebbe's room, lays himself down under the Rebbe's bed, and waits.

He intends to stay there all night to find out where the Rebbe goes and what he does at Sliches-time.

Another in his place would have dozed and slept the time away. Not so a Lithuanian—he learned a whole treatise of the Talmud by heart!

Day has not yet broken when he hears the call to prayer.

The Rebbe has been awake some time. The Lithuanian has heard him sighing and groaning for a whole hour. Whoever has heard the groaning of the Nemirov Rebbe knows what sorrow for All-Israel, what distress of mind found voice in every groan. The

IF NOT HIGHER THAN HEAVEN

soul that heard was dissolved in grief. But the heart of a Lithuanian is of cast-iron. The Lithuanian hears and lies still, too—the Rebbe, long life to him, *upon* the bed and the Lithuanian *under* the bed!

* * *

After that the Lithuanian hears the beds in the house squeak—the people jump out of them—a Jewish word is spoken now and again—water is poured on the fingers—a door is opened here and there. Then the people leave the house and once more it is quiet and dark. Only a very little moonlight seeps through the shutter.

He confessed afterwards, did the the Lithuanian, that when he found himself alone with the Rebbe terror took hold of him. He grew cold all over, and the roots of his ear-locks pricked his temples like needles. An excellent joke, to be left alone with the Rebbe at Sliches-time before dawn!

But a Lithuanian is dogged. He quivers and quakes like a fish—but he does not budge.

At last the Rebbe, long life to him, rises.

First he does what becoms a Jew. Then he goes to the wardrobe and takes out a packet, which proves to be the dress of a peasant — linen trousers, high boots, a pelisse, a wide felt hat, and a long and broad leather belt studded with brass nails. The Rebbe puts them on.

Out of the pockets of the pelisse dangles the end of a thick cord, a peasant's cord.

On his way out the Rebbe steps aside into the kitchen, stoops, takes a hatchet from under a bed, puts it into his belt, and leaves the house. The Lithuanian trembles, but he persists.

* * *

A fearful, Solemn-Day hush broods over the dark streets, broken not infrequently by a cry of supplication from some little minyan, or the moan of some sick person behind a window.

The Rebbe keeps to the street side, and walks in the shadow of the houses.

He glides from one to the other. The Lithuanian after him. And the Lithuanian hears the sound of his own heart-beats mingle with the heavy foot-fall of the Rebbe; but he follows on, and together they emerge from the town.

By ISAAC LOEB PEREZ

Translated by Helena Frank

Behind the town stands a little wood. The Rebbe, long life to him, enters it. He walks on thirty or forty paces, then stops beside a small tree. And the Lithuanian, in amazement, sees the Rebbe take his hatchet and strike the tree. He sees the Rebbe strike blow after blow, he hears the tree creak and snap. And the little tree falls, and the Rebbe splits it up into logs, and the logs into splinters. Then he makes a bundle, binds it round with the cord, throws it on his shoulder, replaces the hatchet in his belt, leaves the wood, and goes back into town.

In one of the back streets he stops beside a poor, tumble-down little house, and taps at the window.

"Who is there?" cries a frightened voice of a Jewess, a sick Jewess.

"I," answers the Rebbe in the peasant tongue.

"Who is I?" inquires the voice further. And the Rebbe answers again in the Little-Russian speech:

"Vassil."

"Which Vassil? And what do you want, Vassil?"

"I have wood to sell," says the sham peasant, "very cheap, for next to nothing."

And without further ado he goes in. The Lithuanian steals in behind him, and sees, in the gray light of dawn, a poor room with poor, broken furniture.

In the bed lies a sick Jewess huddled in rags, who says bitterly:

"Wood to sell—and where am I, a poor widow, to get the money to buy buy it?"

"I will give you a six-groschen worth on credit."

"And how am I ever to repay you?" groans the poor woman.

"Foolish creature!" the Rebbe scolds her. "Here you are a poor sick Jewess, and I am willing to trust you with the little bundle of wood. I believe that in time you will repay me. And you, you have such a great and mighty God, and you do not trust Him! not even to the amount of a miserable six-groschen for a little bundle of wood!"

"And who is to light the stove?" groans the widow. "I can't get up to do it."

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PEARL BUCK'S ANSWER TO "FOUR PERCENT" ADVICE TO JEWS

This superbly logical and humane article was published in the September 1 issue of the newspaper PM as a reply to statements made by W. M. Kiplinger in his book, "Washington Is Like That," and digested in the current Readers Digest under the title, "The Facts About Jews in Washington." Mr. Kiplinger wrote: "Jews, the four per cent (of the United States population) should give thought to the fact that under the normal workings of government in the current regime they have achieved the abolition of discrimination against them, or are well on the way to achieving it. The next step for them is to avoid an excessive loading of the government with Jewish citizens. If there were to be such an overloading, it would cause muttering from citizens who are not anti-Jewish, but who resent any over representation in government, or even in certain agencies, with the people of any one group."

All liberal people should be indebted to Pearl Buck for her answer, and to PM, a valiant newspaper, for obtaining and publishing it.

FACTS are unreal, of course, or they would not be so constantly used to prove contradictory statements by persons opposing one another on two sides of the same question. Facts are just so many bricks, each an entity in itself, but each nothing but brick until it is fitted to other bricks to make a structure. The shape of that structure, its meaning and its usefulness depend entirely on the mind behind the hand that picks up the bricks.

The *Reader's Digest* this month has assembled a nice pile of bricks out of a part of Mr. W. M. Kiplinger's book *Washington Is Like That*. It is a fascinating book, by the way, full of loose bricks which tempt anyone to make something out of them. Well, by its usual skillful digesting, the *Reader's Digest* has made something this time out of a few of those bricks. I don't believe any design was meant by anyone. But the mere act of digesting made a design. After all, when one digests an article or a book one has to eliminate. What is left may or may not be the original design, but it is a design, just as 10 bricks laid any-

how make a design more inevitably, from their very scarcity and the baldness of their position, than 1000 bricks do. You can see that 1000 bricks are nothing but a heap of bricks. But 10 bricks—well, they are 10 bricks, especially if they are laid in a row neatly, end to end or side to side, in a digest.

The design that is made in Mr. Kiplinger's case, and quite by chance, no doubt, is that, end to end, there are too many Jews in our Government. Four per cent, Mr. Kiplinger says, is the proportion of Jews in our population. Four per cent then would be safe in the Government, that is, safe for everybody, the 4 per cent of Jews and the 96 per cent of the rest of us. For the Jews, Mr. Kiplinger says, it would be safer not to get so numerous in the Government that the people who are anti-Semitic in America, as in Germany, would begin to get excited about it and talk about Jewish influence here as there. It would be safer for the Jews because such talk may end up in the sort of action here that it did in Germany.

"Lie low," Mr. Kiplinger advises the Jews in effect, "for your own good, stay in your 4 per cent ghetto."

But the handful of bricks can be put side by side and not end to end. They make another design, and Mr. Kiplinger points it out, too. He really is not arguing for or against the Jews, he says. He is just stating facts. The facts, put another way, show something else. The reason, it seems, why there are so many Jews in the Government, especially in those sections which are controlled by Civil Service, is that young Jews, debarred by prejudice from jobs in private concerns, go where there is less prejudice—namely, in the Government. Civil Service examinations do not ask a person's religion, and the Jews can enter the Government along with Catholics and Protestants—that is, they can get jobs like other human beings; they go where they can get jobs, and they tell their relatives and friends where jobs can be found. Not to do so would be less human. We all do the same thing.

Now it is pointed out with great justice by the author that Jews are

good workers, loyal in the Civil Service and above the average in intelligence. That, of course, is one reason why so many of the 96 per cent hate the Jews anyway—the Jews are good workers and tend to be above the average in intelligence. I am reminded of my father, who was one of the best Presbyterian missionaries that ever lived; indeed, I think perhaps he was the best. But I remember his complaining frequently that one of the great obstacles to the advance of Christianity in China was that there was so many good persons to be found in the heathen religions.

"If it could have pleased God," he used to say sadly, "to have made the heathen also evil men, it would have been far easier to preach the gospel successfully."

The inscrutable God does not so work. Mr. Kiplinger recognizes this to some extent when he praises the quality of the Jewish citizens in our Government. Nevertheless, he continues his warning. In spite of their intelligence, he insists, it still would be safer if they stayed inside their 4 per cent.

He does not face the question his facts themselves ask. What are the Jews going to do if private enterprise does not allow them jobs sufficient to feed them, and if they have to stay inside the 4 per cent ghetto? Obviously there will be many persons without jobs. No, unfortunately this handful of facts does not add up to all the figures. To make them add up in this case, 4 per cent of all the jobs in the country ought to go to the Jews. Anything less than this is not fair. You can't ask people just quietly to starve in order to respect a prejudice against them.

If you are going to talk about percentages, of course there is the 10 per cent of Negroes, who ought to have 10 per cent of all the jobs, both inside the Government and out. And there is the 49 per cent of women, who ought to have 49 per cent of the jobs, public and private. And if we get going on that sort of thing, we'll find the country breaking into national origins, and the first thing we know we'll have to set up government bureaus to find out what percentage of

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ROSH Hashonah of 1918 found us in the midst of a fierce battle along the Vesle River sector of France. The division was successful in driving the Germans from their established position and we enjoyed a few days of comparative quiet. The usual rumors had it that we were to get a well deserved rest, but those in charge of our destinies decreed otherwise. Orders were issued for the division to move to a new battlefield, which later turned out to be the famous Argonne offensive.

Our company was ordered to leave Mareuil-en-Dole on the morning of September 16, 1918. Those who were at the front know what little difference one day made from the other. One actually lost count of days, dates and holidays.

After my arrival in France I had found it necessary to keep on discarding all excess baggage. After all, one's back could carry so much weight and no more, especially when one was constantly on the go. Among the precious articles that withstood the process of elimination for some time were a prayer book and a volume containing extracts from the Bible, which had been given to us by the Jewish Welfare Board. Finally, one of these two had to go. I reluctantly discarded the prayer book, making sure to retain the page on which the Hebrew calendar appeared. I little realized then how important this calendar might become. Consulting this page I noticed that Monday, September 16th, the day on which we were to leave for the front, was Yom Kippur. The thought occurred to me then to arrange Kol Nidre services on Sunday evening, Sept. 15th, for the boys who were part of Headquarters Company, 306th Infantry. As a child, I had seen a photograph of Jewish soldiers praying on the field of Plevna during the Russian-Turkish War. This picture was before me as I informed several of the boys in the company of my plan. The response was most enthusiastic, and we soon began to discuss the arrangements. We lacked everything required for the services, namely, a place of worship, a cantor and a prayer book. We did, however, possess the will to spend one hour as Jews, whatever the fortunes of war might have in store for us immediately thereafter.

As the place of worship, I suggested the half-demolished Catholic church in the village. There were some objec-

Kol Nidre on a French Battlefield

By JOSEPH GOLDBERG

Five years ago the Review published this striking reminiscence. Then the war was far behind us. Now that there is another A.E.F., the Review reprints the article, believing that it will have a new interest for its readers, particularly in this season of Rosh Hashonah.

tions to this. A Catholic church, some felt, was not a fitting place for Kol Nidre services. I pointed out that in New York, many a church had been converted into a synagogue, and besides, no other place was available. We finally located a *Machzur*, and our Supply Sergeant, Murray Singer, took upon himself the role of cantor.

Originally the plan was to arrange a service for the boys of our own company. As the plan progressed we began to feel that the Jewish soldiers of the entire regiment ought to be included. Fortunately, the other companies were not far from us, but they could not be communicated with except through the Colonel of the regiment. We wished there had been a Jewish chaplain but to our great distress no such clergyman was available. In fact, most of us had never encountered a Jewish chaplain. We therefore appealed to the Catholic chaplain. Father Dunne, who had rendered splendid service to the boys of the regiment regardless of religion, and was beloved by all of us. He obtained for us the use of the Catholic church and spoke to Colonel Vidmer, who immediately sent out a notice to the Jewish boys of the regiment inviting them to attend the Kol Nidre services at 6 o'clock that Sunday evening.

The plans were all completed. Father Dunne was to deliver the sermon, Sergeant Singer was to be the cantor, and Assistant Bandmaster Marcy Weinberg was to sound the "Kol Nidre" on his bugle.

At four o'clock, Sergeant Singer came to me and showed me the parts of the prayer book which he had rehearsed all afternoon. As he was going over the service, Private Hyman Bregman, a member of the arrangement committee, rushed over to tell us the good news that God had blessed

us with a Jewish chaplain. Bregman had some time before received an assignment at Division Headquarters where he met the chaplain, Captain Vorsanger. Noticing the chaplain riding through the town he had stopped him and told him of the arrangements for the service. Captain Vorsanger agreed to officiate for us.

Long before the time set for the service hundreds of Jewish soldiers made their way through the debris scattered around the church. Within the walls of the building were the ruins of what had once been a beautiful place of worship. There was hardly a trace of the stained glass windows, the altar was completely demolished, the pews were almost all broken, while stones and bricks were all over the floor. Here and there one noticed the remains of paintings of the saints. This sombre atmosphere seemed to make the depressed feeling which came over us still more pronounced.

Standing in front of what was left of the altar, and facing his audience, the chaplain read the Kol Nidre service and the boys repeated it word for word. Many of them held in their hands the prayer books they had carried with them throughout their stay in France. When the chaplain mentioned those who had fallen, we could not help but bring to mind those close friends whose tragic deaths we had but recently witnessed.

Soon the service was over, and with the sound of the bugler's Kol Nidre ringing in our ears we marched out of the church, and back to our stations.

Not easily does one forget such an hour of Jewish reconsecration amidst the ruins created by a ghastly war.

The Center Library

THE library of the Center circulates books of Jewish interest in Hebrew, English and Yiddish. Members of the Center and their friends who are interested in obtaining books for home reading are requested to please see our librarian, Dr. Rabinowitz, who is at the library on Mondays, Tuesdays, Wednesdays and Thursdays from 3:30 P.M. to 9:30 P.M. and on Sunday from 10:30 A.M. to 3:30 P.M.

THE NEWS OF THE MONTH

By LESTER LYONS

IN conjunction with similar meetings in many cities throughout the country, a mass demonstration against Hitler atrocities was held this summer in Madison Square Garden. Speakers included prominent American leaders of all faiths. The meeting was sponsored by the American Jewish Congress, B'nai B'rith, and the Jewish Labor Committee. A pledge was made on behalf of the Jewish Communities in this country to make every sacrifice to support the United Nations in their struggle against totalitarianism and darkness. In a message to the meeting, President Roosevelt hailed the determination of the Jewish people to make every sacrifice for victory over the Axis powers. He expressed "the confident hope that the Atlantic Charter and the just world order to be made possible by the triumph of the United Nations will bring the Jews and oppressed people in all lands the four freedoms which Christian and Jewish teachings have largely inspired." Prime Minister Churchill also sent a message to the meeting, in which he acknowledged "the eager support which the Jews of Palestine above all are already giving" to the cause of the United Nations. He said that the British Government has "throughout been animated by the determination that the Jewish population in Palestine should in all practicable ways play its part in resistance of the United Nations to oppression and brutalities of Nazi Germany which it is the purpose of your meeting this evening to condemn."

* * *

The British Government has finally permitted the organization of battalions consisting solely of Palestinian Jews. A Palestinian regiment of the British Army is to be created immediately, consisting of separate Jewish and Arab infantry battalions, for general service in the Middle East. In addition, the Palestine Volunteer Force, recruitment for which is open to all sections of the Community, is to be extended, and the establishment of a Jewish Rural Special Police is to be increased by the enrollment of 1500 more recruits. The number of Jews that will be permitted to enlist is not to be measured by the number of Arabs enlisting. The British press has generally approved this revision in British policy but has deemed the advance modest. The "Manchester Guardian," in de-

claring that the new policy represents "some" improvement, states that the Jews of Palestine are "the only one population in the Middle East heart and soul on our side against Hitler, while the rest are waiting to see how the cat will jump."

* * *

A Torah scroll commemorating the thousands of Torahs destroyed by the Nazis in Europe was presented to the

Hebrew University Aids Allied War Efforts

More than 500 students of the Hebrew University in Jerusalem have enlisted in the British forces and are serving on the Middle Eastern front. The University has greatly increased its research program during the past year for the purpose of assisting in the solution of the war problems of the Allied forces. New processes have been developed by scientists at the University for the manufacture of materials previously imported and for the utilization of surplus goods for war uses. Precision and medical apparatus which can no longer be obtained from Europe are being constructed and repaired in the University laboratories.

Great Synagogue in Tel Aviv. This scroll, which was written by hand by the foremost Rabbis and cabbalists in Palestine, represented the labor of many months.

* * *

A group of Jewish refugees ready to join the Pioneer Corps, after having been released from internment in Australia, sent all their funds to the Jewish National Fund so that land might be purchased in Palestine for the settlement of other refugees. . . . During the summer Hadassah sent to Palestine two shipments of vital war commodities comprising 773 different items. The value of these shipments, which included medical supplies, food and clothing, was over \$47,000. . . . Of the 2,500 Youth Aliyah graduates in Palestine, about 550 young men have already enlisted in the war services. The girl graduates of Youth Aliyah have entered the Palestine Auxiliary Territorial Service.

In order to conserve milk and sugar, the Government in Palestine has prohibited the manufacture and sale of ice cream. . . . Because of the shortage of gasoline and labor, the use of bicycles in Palestine has increased greatly. More than 10,000 bicycles have been registered in Tel-Aviv. Riding there is very convenient since, unlike Jerusalem, that city has no steep inclines. The Jewish Agency and Vaad Leumi in Palestine are organizing the Year of National Service which must be served by every high school graduate. The graduate may choose a year of Military Service, a year with the Settlement Police, or a year of work on a farm.

* * *

The Jewish National Fund has recently sent \$100,000 to Palestine for the acquisition of new land. Since October 1st, 1941 more than \$1,372,000 has been defrayed by American Jews for this purpose.

* * *

Several thousand naturalized Americans in Palestine face the loss of their citizenship unless they return to this country by October 1st of this year. Many Americans in Palestine have petitioned for postponement of this requirement until the end of the war because of their difficulties in obtaining transportation and of the exorbitant transportation charges at the present time.

* * *

Forty three prominent European Catholics now residing in this country and Canada have issued a manifesto vigorously condemning anti-Semitism. The signers of the document, who include representatives of the political, cultural and social life of Europe, assert that it is not possible for Christians to take any part in anti-Semitism, and that "anti-Semitism shows itself as anti-Christian in its very root."

Best Shoemaker in World in Palestine

A Jewish artisan who fled from Vienna to Palestine at the time of the Nazi invasion in 1938 had nothing more than a letter from the Duke of Windsor describing him as "the best shoemaker in the world". With borrowed money, he was able to open a small work shop in Tel-Aviv. Today he has thirty-five workers.

The leader of the German Nazi Party in Holland has declared that the Nazi government will permit no intervention in behalf of the Jews there. At a Nazi ceremony marking the deportation of a large number of Dutch Jews to occupied territories in the East, it was disclosed that all Jews in Holland who had been converted to Catholicism have been transported to occupied Poland. Such deportation was committed in retaliation for a protest made by church leaders against Nazi persecution of the Jews. The Nazi leader declared that "no Jews will be left in Western Europe" and that "all those who intervene for them will be punished to share the Jewish fate."

Jews in The Hague are now prohibited from appearing on any of the streets in the central part of the city. This order was issued as the result of the development of fights between Nazis who had thrown Jews out of the restaurants and Dutch citizens who had come to the aid of these Jews.

* * *

An article by a Jewish chaplain with the British forces in the Middle East reveals that the entire defense works which helped check the offensive of the Nazis in Egypt had been built by Palestinian Jews. The units participating in the building of the defenses included several companies or artisan workers, the members of commanding officers of which were Jews.

* * *

Jews deported from Germany to be utilized as slave labor in Pinsk have formed guerilla groups to fight the Nazis. These groups seek to free imprisoned Jews, particularly those condemned to die for acts of sabotage against the Nazis. . . . Jews in Berlin are now practically deprived of all rights in public streets. They are forbidden to carry canes or walk more than two abreast or to halt for the purpose of conversing with a fellow-Jew whom they meet while walking.

* * *

The Hungarian Government has forbidden non-Jews in all branches of industry to hire Jews. No non-Jewish domestic help under 45 years of age may be hired by Jews.

* * *

In demanding that 250,000 Jews be armed and trained for the defense of Palestine, Lord Wedgwood, has declared that he "would put the Jews to defend Jerusalem because nobody could do it better."

Under the auspices of the Department of Justice and the Board of Education, courses in English and citizenship are being given to 61 aged men and women at the Daughters of Israel Home for the Aged in New York City. The youngest member of the class is 66 years old and the oldest is 96. Twenty-two of the students are more than 80 years old and three of them are past 90. Most of the students could neither

Hebrew a Romantic Language

When it was first sought to revive Hebrew as a modern language, a common criticism, as observed by the "Palestine Post" was "that young men and maidens would be unable to court in the language of the Bible, which had not been spoken colloquially for so many centuries." Much evidence has now been presented to remove this doubt. This paper reports that in the latest book published in Hebrew in a popular series in Palestine, the entire contents are devoted to love stories. The language is said to bear no trace of strain or artificiality.

read nor write English when the class was first formed.

* * *

The Polish Government-in-Exile has declared that after the war the Polish Government will not insist that Jews emigrate from Poland to Palestine. The members of the Polish Cabinet have expressed their sympathies with the Jewish longing for a National Home in Palestine and declare that they are ever ready to support the Jewish national aims to the degree that the Jews ask for such support. They stress that "the problem of Jewish emigration from Poland must be envisaged by Poles as the right of Jews to leave Poland for the National Home but never as duty on the part of the Jews to do so."

* * *

The Papal Nuncio in France has informed the Vichy Government that the Pope neither understands nor approves the treatment given Jewish refugees in France. He also declared that the Pope desires the French Government to stop "these inhuman arrests of defenseless people."

* * *

A member of the Polish National Council has reported in London that 700,000 Jews were massacred in Poland since last summer. The Polish Government-in-Exile, in confirming the report, has called these execu-

tions "the greatest mass slaughter in history." Many ancient Jewish communities in Poland are now destitute of Jews. In a number of cities all the Jewish inhabitants were executed.

* * *

A strong plea for "a special position of the Jewish National Home. . . in any plan for the further political integration of the Near East" is made by former Secretary of the Navy, Josephus Daniels, in an introduction written by him in a book on "British Policy in Palestine" by Paul L. Hanna. Mr. Daniels states that "nothing will be gained and a great deal in terms of peace and stability will be lost by subjecting the Jewish National Home to the domination of forces that may prove hostile to it."

* * *

The Nazi authorities are insisting that the Vichy Government organize a special police force to deal with Jews in unoccupied France. German representatives have declared that special circumstances make it imperative that a stronger control be imposed over the Jews there. . . . The Jews have been notified that the philanthropic activities conducted by the Union of Jews in unoccupied France will be placed under more stringent regulations. . . . In Paris the police have discovered a secret French organization which had gathered money, food and clothing for distribution among poor Jews. The organization is said to have had many branches throughout occupied France.

* * *

An energetic movement of protest against the Nazi brutalities in the occupied countries has been initiated in Catholic circles in Switzerland. A delegation of Swiss Catholics went to Rome for the purpose of appealing to the Pope to intervene with the German Government in an attempt to help stop the persecutions of the Jews.

* * *

The Rabbis and leaders of the Warsaw Ghetto have issued an order to all the Jews in the Ghetto forbidding the commission of suicide. The mass deportations of Jews to Nazi-held territory have intensified the number of Jewish suicides. Over 100 Jews have been committing suicide daily, and in many cases entire families have killed themselves. The Rabbis, in appealing to the population to keep up their courage in face of their suffering, point out that by taking their lives the Jews are "letting down" the rest of the Jews throughout the world.

Dear Folks:

I HOPE this letter reaches you before I do. We are about three days away from Rio, our next stop, where I expect to mail this letter. We arrived at Lourenco about 12 days ago after a very unpleasant trip aboard the Asama. In comparison this ship is like heaven. What annoys me most of all is the thought that the Japs were getting such marvelous food while we were treated like a bunch of animals. When is our Government going to realize that the only thing the monkeys understand is "tit for tat"? If our Government had treated the Japs the way our people were treated for the last few years there possibly would never had been a war. But they only understood our turning of the other cheek as a sign of weakness and now they even think they can lick us in a military way.

It certainly was a glorious feeling when we finally reached Lourenco. The harbor was full of ships evidently waiting for cargo or a chance to slip out. They were mostly British and they gave us a great reception as they started to blow their whistles and wave to us as we went by. But the biggest thrill of all came as we passed a large tanker at anchor. There, proudly waving from her top mast, was the Stars and Stripes. Everybody rushed over to that side of the ship to see it and you never heard such cheers and yelling. About half the people were in tears and a lump came to my throat as I waved wildly to the crew which lined the rails. I had not seen an American flag since I saw the Marines leave Shanghai in November, and it almost made up for all I have been through. I don't think I have been thrilled that way before in all my life. The Gripsholm had docked the day before we arrived, and we tied up alongside the same dock with the stern of our ship facing the bow of the Grips. We started talking to the crew of the Grips, across the intervening space, asking for news, which is what most of us wanted. We had only the Jap version of the news for the last seven months and we felt that things could not be as bad as their papers tried to make it. We also asked if they had plenty to eat aboard, as well as cigarettes, as we could not get American cigarettes aboard the Asama. They answered by throwing us fresh fruit and cartons of Luckies, Camels, and assuring us that there

A Letter from the Gripsholm

By JULIUS ROTTENBERG

Julius Rottenberg is the son of the Center's own Samuel Rottenberg. The war caught him in Hong Kong, where he was on a business visit, and he was interned by the Japanese. He returned on the last trip of the Gripsholm. This letter, written to his parents, was mailed from Brazil. It is a dramatic recital of the hardships inflicted on their prisoners by the Japs, and a moving exhortation to his fellow citizens to realize the strength and ruthlessness of the power they must destroy.

was plenty more to be had. We were exchanged the next day, and allowed to go ashore the day following. The first meal they served us was a buffet lunch on deck as they had to clean up the ship after the exchange and get the cabins and dining rooms in order. Well, I never saw a meal like that in all my life. The Swedish stewards had evidently heard the treatment we had received and decided to start us off in royal style. They had a long table about forty feet long stretched across one of the stern decks and we lined up to a meal that beggars description. Everything in the line of food that the mind could conceive. After nearly starving in Stanley you can imagine how I ate. We people in Stanley certainly got the worst treatment. Everyone aboard agreed on that. Of course there were individual cases of Jap cruelties but as a group we certainly got the works. When I tell you some of the stories I heard and some of the things I saw it will make your blood run cold. And it won't be propaganda, like that we heard about the Germans in the last war. These will be facts. In one instance I had to turn my head as I could not stand and watch a poor Chinese being beaten to death right in front of my eyes. But I will save that till my return.

The trip since we left Lourenco has been uneventful. We are pretty crowded but still nothing like the Asama. Plenty of real good food, well cooked and eaten on a tablecloth. Nothing to do all day but eat, read, and sleep. And of course talking and comparing experiences. The govern-

ment officials received magazines and newspapers and they once in a while let someone else read them, so I am gradually catching up on the news. Things have not gone any too good but what disturbs me and all the other Far Easterners is the complacency that seems to exist. From what we read there does not seem to be any realization of the seriousness of the matter. We are up against a tough and merciless foe and we must all realize this fact and pitch in. "Business as usual" must be a thing of the past and we must win this war and do it damn quick before it is too late. I have been under fire and seen the little yellow man in action, so I know what I am talking about. They are out to win this war and really think they can, and they don't think they are committing suicide as some people seem to think.

During my internment I lost about 25 pounds, but I am putting some of this back, so by the time I get home I don't think I will look bad. I now weigh about 188 lbs. but when I left Hong Kong I only weighed 182 lbs. I guess dog meat did not agree with me. No, I am not exaggerating. That is just what the Japs fed us the first few days. After that it got a little better. They gave us rotten fish which we could not eat altogether and 8 ozs. of rice a day. That was what I lived on till we went aboard the Asama. Once in awhile we could buy some food at our camp but usually the supply was limited and not enough to go around. They told us that we were being treated as well as their nationals in the U. S., but we knew they were lying. They never let the Red Cross or the Swiss visit us, but the manner of treatment we were receiving got out of camp through the Chinese. It makes us all burn up to think of the treatment their nationals received and most likely are still receiving. And the poor interned British are still getting the same starvation diet, and will probably continue to get it until we wake up and treat their internees the same!

We hope to be able to land in Rio for a few days and see the sights and do some shopping. Love, *Remember Pearl Harbor.*

BROOKLYN JEWISH CENTER ACTIVITIES

Rabbi Levinthal's Holiday Sermons

Rabbi Levinthal will preach during the coming High Holy Days on the following themes:

On Saturday morning (first day Rosh Hashonah)—"When Thou Goest to War."

On Sunday morning (second day Rosh Hashonah)—"The True Foundation for Jewish Living."

On Kol Nidre eve, "Judaism's Evaluation of Life."

On Yom Kippur morning, "The Fundamental Rule for Progress."

Rosh Hashonah Services

Services for the New Year (Rosh Hashonah) will be held on Friday evening, September 11th at 6:45 p.m., Saturday evening, September 12th at 7:15 p.m. and on Sunday morning at 7 o'clock.

Rev. Samuel Kantor will officiate at the services to be held in the Main Synagogue. He will be assisted by a talented choir, under the personal leadership of Joel Feig.

The Shofar will be sounded at the Sunday morning services at about 10:15. The sermon will be delivered at about 10:30 o'clock. Center members and all worshippers are, therefore, requested to please be in their seats early as the doors will be closed during the delivery of the sermon and no one will be admitted.

The services in the Auditorium will be conducted by the well-known cantor, Rev. Moshe Steinberg. Mr. Benjamin Hirsh of the Hebrew School faculty will speak on the first and second days of Rosh Hashonah.

Yom Kippur Services

The Kol Nidre services which usher in the Fast of Yom Kippur will be held on Sunday evening, September 20th at 6:45 o'clock. Rabbi Levinthal will preach immediately after the chanting of the Kol Nidre service.

Yom Kippur services will begin on Monday morning, September 21st at 7 o'clock. The Yiskor services will be held at 10:45, following which Rabbi Levinthal will preach. Rev. Kantor, assisted by the Joel Feig choir will officiate.

The services in the Auditorium will be conducted by Rev. Steinberg. Mr. Hirsh will speak on Monday

GREETINGS TO THE CENTER MEMBERSHIP

The approach of the Jewish New Year affords us the opportunity to extend to the members of the Institution and to their families our best wishes for a happy, healthy, and blessed year.

The officers gratefully acknowledge the loyal co-operation they have received from the membership of the Center and are looking forward to their continued support so that our institution may grow from strength to strength. *Leshono Tovo Tikosevu!*

Joseph M. Schwartz, *President*
Emanuel Greenberg, *Vice-Pres.*
Hyman Aaron, *Vice-President*
Max Herzfeld, *Secretary*
David Goodstein, *Treasurer*

From the Sisterhood

The officers of the Sisterhood extend their New Year Greetings to all members of the organization and their families.

From the Center Staff

On behalf of the Center staff I extend to all the officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes.

Joseph Goldberg,
Administrative Director

Hebrew School Begins New Term

The current Hebrew school term began on September 8th. The Hebrew school office is open daily, except on Saturdays and holidays, for registration; on week-days from 10 to 6 p.m. and on Sundays from 10 to 12 noon. Parents are urged to register their children immediately.

A new high school class has been formed consisting of graduates of the Hebrew School and the Center Academy. This class will be directly connected with the Hebrew High School of the Jewish Education Committee. The class will meet for the first time on Thursday, September 10th at the Brooklyn Jewish Center. The formation of this advanced group under the joint sponsorship of the Hebrew School of the Brooklyn Jewish Center and the Hebrew High School offers a splendid opportunity to our alumni to continue their Hebrew studies.

Many changes have been introduced for the coming term in the Hebrew School. In order to place the school on a uniform basis, all students are now required to attend three times a week. Since each session has been lengthened to two hours the pupils receive as many hours of instruction as they did formerly when the school was on a five-day schedule. Those who only attended three times a week previously will now enjoy the benefit

of almost double the hours of instruction.

Another change of especial interest to the parent is the provision that has been made for Bar Mitzvah instruction. Hereafter, those who have attended the Hebrew School for at least three years are entitled to complete Bar Mitzvah instruction without any additional charge.

In accordance with the tradition of the Brooklyn Jewish Center, a special initiation ceremony for those who have just begun their Hebrew studies is being planned for the near future. The ceremony will take place on a Sabbath in the main synagogue.

Hebrew School students enjoy the finest facilities. Membership in the Center Library and in the Center athletic and cultural clubs is open to all Hebrew School students without additional charge.

Additional Yiskor Services

For the benefit of members of the community who have not purchased seats for the High Holy Days, the Center will conduct special Yiskor services on Yom Kippur, Monday morning, September 21st, in the Dining Room of our building. There will be three such services: at 10 o'clock, 10:30 and 11.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Friedman, Harold
Res. 472 Crown St.
Bus. Produce, 193 Osborne St.
Married
Proposed by Benjamin M. Horwitz

Grand, Samuel
Res. 580 Empire Blvd.
Bus. Contracting, 545 Fifth Ave.
Married
Proposed by Samuel Strausberg and Akiba Margolin

Gross, Nathan
Res. 35 Clark St.
Bus. Post Office
Married

Hirsh, Paul
Res. 1162 Lincoln Pl.
Bus. Linotype, 152 E. 23rd St.
Married
Proposed by Jacob S. Doner

Korn, Irving
Res. 9101 Ave. A
Bus. Millinery, 50 W. 36th St.
Married
Proposed by Jacob Korn and Samuel Reich

Levine, Louis
Res. 230 Park Pl.
Bus. Gifts, 23 W. 23rd St.
Proposed by Joseph Goldberg

Miller, Abraham
Res. 1152 Lincoln Pl.
Bus. Dairy, 13 Essex St.
Married
Proposed by Jacob S. Doner

Miller, Jeannette
Res. 721 E. 49th St.
Proposed by Joseph Goldberg and Albert Joley

Nelson, Benjamin
Res. 565 Montgomery St.
Bus. Civil Eng., 250 Hudson St.
Married
Proposed by Maurice Bernhardt and Abraham Katlowitz

The following have applied for reinstatement in the Brooklyn Jewish Center:

Blumberg, Jack M.
Res. 959 Park Pl.
Bus. Lumber, 1825 Bath Ave.
Married
Horowitz, J. L.
Res. 850 St. Marks Ave.
Bus. Wines, 70 Stanton St., N.Y.
Proposed by Jacob S. Doner

Rawick, Julius L.
Res. 1455 Union St.
Bus. Accountant, 50 Court St.
Married
Sherman, Dr. Julius
Res. 1191 Carroll St.
Bus. Dentist
Proposed by Morris D. Wender
MAURICE BERNHARDT, *Chairman*
Membership Comm.

Congratulations

We extend our heartiest congratulations and best wishes to the following:

Mr. and Mrs. Albert Goodstein of 25 Central Park West upon the birth of a daughter on September 4th. Congratulations are also extended to the grandparents Mr. and Mrs. David Goodstein.

Mr. and Mrs. David Nemerov of 170 Hawthorne Street upon the birth of a son on September 2nd.

Mr. and Mrs. Samuel A. Seeger of 716 Montgomery Street on the occasion of the engagement of their son Louis Seeger to Miss Alicia Krass. Congratulations also to the grandparents Mr. and Mrs. B. Reibstein.

Mr. and Mrs. Isidor Stark of 220 East 18th Street on the engagement of their son, Pvt. Leonard Stark, to Miss Bernice Sorock.

Mrs. H. Weingold of 250 Montgomery Street upon the birth of a son to her children Mr. and Mrs. Martin B. Weingold on August 31st.

Graduation

Congratulations and best wishes are extended to Mr. Herschel Levine, son of Mr. and Mrs. Max H. Levine of 1025 St. Johns Place who graduated from Brooklyn College. He is entering the Jewish Theological Seminary of America.

Speedy Recovery

Best wishes for a speedy recovery are extended to Mrs. Samuel Barnett.

Holiday Gym Schedule

The Gymnasium and Baths will close on Friday, September 11th (Erev Rosh Hashonah) promptly at 5 o'clock and will reopen on Monday morning, September 14th. This department will again close on Sunday, September 20th (Erev Yom Kippur) at 4 o'clock and will reopen on Tuesday morning, September 22nd.

NOMINATED FOR STATE ATTORNEY GENERAL



Mr. Nathaniel L. Goldstein, a member of the Governing Board of the Center and an active leader in communal affairs in Brooklyn, was nominated by the Republican Party at the convention held at Saratoga Springs for the office of Attorney General of the State of New York.

Mr. Harry Zankel was selected as the candidate for Senator in the 8th Senatorial District on the Republican ticket.

Junior Congregation

The Junior Congregation will hold its first service on Saturday, Sept. 19th, 1942 (Sabbath Shuva). The Junior Congregation is attended by students and alumni of the Hebrew School, Center Academy and Sunday School under the supervision of Rabbi Lewittes and the faculty of the Hebrew School. Services will start at 9:30 a.m. All are urged to be prompt.

Sunday School and Clubs

Since the Jewish holidays fall this year on Saturday and Sunday the opening of the Sunday School and the Center clubs will be postponed to October. The first session of the Sunday School will be held on Sunday, October 11th; the clubs will hold their opening meeting on Saturday night, October 17th.

CIVILIAN WAR WORK IN THE CENTER

Bandages

The Red Cross has requested the Center to organize workers for bandages to be used as surgical dressings. The work will be done on Tuesdays immediately after the holidays.

Classes in First Aid

Several classes in First Aid are now being formed. These classes will begin shortly. Please register at once at the office of Civilian War Activities located in the Center building. When writing, please state whether you prefer a morning, afternoon or evening class.

Nutrition Classes

Registration is now accepted for Nutrition Classes which will be functioning in the near future. These classes will meet mornings and afternoons. If interested, please register at once.

Red Cross Production Department

We are badly in need of additional workers to sew for the Red Cross. Please call any day, except Friday,

Saturday and Sunday. Those who have taken wool for knitting during the summer, are urged to return the completed garments as soon as possible.

Fingerprinting

A Neighborhood Identification Center has been established in our building for the fingerprinting of the civilian population. This office is open on Monday, Tuesday, Wednesday and Thursday evenings from 8 to 10 o'clock.

Blood Donor Day, Wednesday, September 23rd

Our Committee on Civilian War Activities has set aside Wednesday, September 23rd from 3:30 to 7:30 p.m. as Blood Donor Day in our community. The Red Cross will have its Mobile Unit of the Blood Donor Division at our building. The committee appeals to Center members to please offer their blood for our fighting forces. Please telephone our office, President 4-1400 and an appointment will be made for you at a convenient time during the day.

Important Announcement to Draftees and Enlisted Men

The following rule, adopted by the Board of Trustees, is in effect with regard to men serving in the United States Army or Navy:

Any Center member who may be called to serve under the Selective Service Act or who may volunteer for service in the U. S. Army or Navy, will be entitled to all privileges of

membership for the duration of such service, without payment of dues.

Whenever such member has already paid his membership dues to the Center, we will make a refund covering the unexpired period of membership.

Members affected by the above rule are requested to please notify the Center of their forwarding addresses.

INSTRUCTIONS FOR BLACK- OUT DURING HOLIDAYS AND SABBATH

PROFESSOR Louis Finkelstein, President of the Jewish Theological Seminary of America, has issued the following statement of the Jewish law with regard to Sabbath and festival lights during blackouts:

1. Wherever possible, blackout curtains should be provided for the room in which the candles are set. This will obviate all difficulty.

2. Whenever (1) is not feasible, the following arrangements should be made: (a) the candles should be set in a room from which the light is invisible outside; (b) if this is not possible, the Sabbath should be ushered in well before dark and short candles should be used which will not burn late into the night.

3. Any one who has occasion to leave candles burning on a Sabbath night, must black out his windows before leaving the house, as though there were an actual air raid. If this is not possible, someone should remain in the house until the candles burn out.

To kindle the lights without taking these precautions while the war lasts is a violation of rabbinic law.

4. If these precautions have been neglected, and there is an alarm which might signify an air raid, all lights should be immediately extinguished.

Regarding *yahrzeit* lamps, Yom Kippur and Chanukah candles: When a *yahrzeit* occurs on the Sabbath, the *yahrzeit* lamp should be placed in a room from which the beams are invisible outside. The same will apply to Yom Kippur candles and to Chanukah candles for the Sabbath of Chanukah, should the emergency continue until that time.

Of course, on week-days during an alarm, *yahrzeit* lamps and Chanukah candles should be moved to a room from which they will not be visible outside. If that is not possible, they should be extinguished and rekindled after the all-clear signal.

Daily Services

Morning services at 7 and 8.
Mincha services at 7:00.

During the Months of
SEPTEMBER and OCTOBER

the Center will conduct a

Special Campaign

for the sale of

Cemetery Plots

The prices of our private cemetery plots will be considerably reduced for the duration of the campaign.

Perpetuate the Memory of
YOUR DEAR DEPARTED ONES

by erecting a

MEMORIAL TABLET

in the

Synagogue of the Center

Please communicate with Center office
for additional information

TESTIMONIAL DINNER TO MR. MOSES GINSBERG

THE Center will tender a Testimonial Dinner to Mr. Moses Ginsberg during the month of October. Mr. Ginsberg has been a tower of strength to the institution since its inception. In the last few months he rendered valuable services

in connection with the redemption of the Center mortgage.

Subscription to the dinner is \$5.00 per person. The dinner promises to be one of the outstanding events of the history of the Center. Please make your reservations immediately.

Annual MOTHER - DAUGHTER LUNCHEON

AND
FASHION SHOW
given by the
SISTERHOOD
Wednesday, October 28, 1942
at 12 Noon

Subscription — \$3.10
(including tax)

MRS. CHARLES DILBERT
Chairman
MRS. ALFRED GREENBLATT
Co-Chairman

The Fashion Show will be
provided by RUSSEKS

ADVANCE NOTICE

The Famous Center Music
Festival at the Metropolitan
Opera House will be held on
Sunday evening, Dec. 20th.

A TALK WITH PIERRE DREYFUS *Continued from page 7*

and horror the rise of the Nazi movement, and warned that Hitler was using anti-Semitism to mask his design to revitalize Germany into a conquering force which would avenge its defeat. Both he and his brother were among the first to see the real meaning in Hitler's persecution of the Jews.

* * *

Pierre Dreyfus is himself a member of the Legion of Honor because of the service he rendered to his native land during the first World War. Nevertheless this service, and the prestige that came to his father, did not save him from the fate that overtook so many other Jews in France. All his property has been confiscated. He had to look on helplessly while numerous French Jews were imprisoned in concentration camps or made to serve Germany virtually as slaves. He was fortunate enough to be able to escape to this country.

Pierre Dreyfus has brought depressing news of his fellow-Jews in France. In all the occupied territories the terrible Nuremberg laws are applied, while in unoccupied France Jews are hardly given an opportunity to earn a living. The professions are almost closed to them. Some business enterprises are still in their hands, but nominally only.

They are permitted to remain proprietors, but the actual direction of the concerns, and the collection of profits, are in the hands of non-Jewish administrators appointed for the purpose.

There are several organizations which do what they can to alleviate the plight of French Jews. One is the OSE, which attempts to find suitable homes for Jewish children whose parents are in concentration camps. It also furnishes free medical service for the Jewish communities.

Pierre Dreyfus is particularly proud of his activity as a member of the OSE, the work of which he considers magnificent. He was also associated with the ORT, and with the central committee of the well-known Alliance Israélite Universelle. For the last two years, he was particularly occupied with the work of these organizations.

As Pierre Dreyfus surveys the future of French Jewry, he sees some signs of hope through the dark clouds. In the Laval government, he finds a group of collaborationists who are openly and avowedly anti-Semitic. But he believes that when this war ends—as it must—in a defeat of the Nazi government and its allies, the French people will demand not only the relaxing of anti-Semitic restrictions but the end of every form of anti-Semitism in France.

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FLORIST & FRUITERER

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WEDDING DECORATIONS Our Specialty

We Carry A Complete
Line of

Fruit Baskets
for every occasion

THE BROOKLYN JEWISH
CENTER'S OFFICIAL
FLORIST

TELEPHONE DICKENS 2-4000

PEARL BUCK'S ANSWER *Continued from page 9*

all the jobs the German-Americans ought to have, and what percentage the Italo-Americans ought to have, and the Irish-Americans, and Scotch-Americans and all the rest of us, and then the religions will begin to shout, and Catholics will want a percentage, and among the Protestants the various sects, and where will the country be then? Reduced to absurdity.

No, let us have the truth and not a handful of dislocated facts. The truth is that America has nothing to do with percentages of race and sex and religion and national origins. We are a people, a union, unique in the world for our variety. Here in America is one country where Jews and Gentiles can live together and it does not matter to the true American which he is. When anyone here begins inquiring into whether a person is a Jew or Gentile, he is helping Hitler. He is hastening the reality of Hitler's boast, that he "will conquer the United States from within." With what scorn Hitler says "the United States," and we deserve that scorn if here in our glorious and matchless country, the country which alone out of all the world was founded on freedom for all, freedom from race prejudice, freedom from religious prejudice, there come these who would repeat the old wicked prejudice patterns of Europe, which our forefathers fled to escape. Shall we allow this wickedness in our own land? We must not tolerate it for a moment.

And where is the root of this evil? It is somewhere in the 96 per cent of Americans; it is in those who do discriminate against men and women because they are Jews, who refuse them jobs and then cry out that there are "too many Jews in the Government." The old evil European prejudices raise their serpent heads even here, among us.

There is an old country, and it is China, and China alone has never had a prejudice against the Jews. Time and again over the centuries Jews have emigrated into China. There they have lived safely and happily, time and again, from the days of the early Roman persecutions and through the persecutions of the Middle Ages. And now today there are many of them there again because of Nazi persecution. They are received in China as human beings. They share what the Chinese have of life, and they

become a part of the nation. These earlier Jews have long since forgotten the differences in their religion, they have forgotten their Jewish names, so long have they been Chinese. China has treated them as human beings. She has not kept them in the ghetto of prejudice.

If we must learn of some one, let

THE JEWISH CHAPLAIN

This kind of accommodation to outward circumstance is pre-eminently necessary in overseas service, and our Jewish chaplains, some of whom at the present moment are in distant lands, have had to meet every kind of emergency situation by emergency measures. Under the intense strain of total war the Jewish chaplain has to minister not only to his Jewish men but to all men of whatever religious denomination, as do all chaplains. The Fifth Army Corps has prepared a booklet of suggested ministrations to be given to dying men by a chaplain whether he be Protestant, Catholic or Jewish.

To the Jewish chaplain there comes a unique opportunity for uprooting prejudice. The Army, by bringing together men of various backgrounds, putting them through the same training and making them share their lives in the closest intimacy of barracks and mess-halls, in itself tends to create better understanding and to dispel the ignorance about Jews which underlies much of popular prejudice. The chaplain by his teachings and the example of his manhood and readiness for service is especially privileged to create a finer concept of what a Jew is than may have been brought into camp by

IF NOT HIGHER THAN HEAVEN

"I will also light the stove for you," said the Rebbe.

* * *

And the Rebbe, while he laid the wood in the stove, repeated the first part of Sliches.

When the stove was alight, and the wood crackled cheerily, he repeated, more gaily, the second part of Sliches.

He repeated the third part when the fire was in full blaze.

* * *

The Lithuanian who saw all this remained with the Rebbe, as one of his followers.

us learn of China and not of Europe. China has lived for 40 centuries as a nation, as a people, and beside her Europe is only a quarrelsome child. China has lived when others have died, and the secret of her long life and of her strength today is that she believes and practices, as no other nation does, the truth so much greater than any fact, that "all men under heaven are brothers."

Continued from page 6

men infected by anti-Semitic propaganda.

However, the primary function of the chaplain beyond his multifarious forms of personal service remains his religious work. Religion as brought to the soldier has a unique message that the uniform, discipline and regimentation of army life may submerge his personality and selfhood. A man who is being made into a very small cog in a very great machine feels that it helps keep alive his sense of human dignity and the significance of the individual soul. To one whose every activity and interest is being bent toward the single purpose of becoming a soldier, trained for warfare to kill or be killed, religion holds out the vision of a nobler, greater, ultimate and eternal purpose in life.

It is the supreme mission of the Jewish chaplain to preserve the soul of his men. When the frenzy and madness of war shall have passed and men shall doff their uniforms, their return to civilian life will be the easier because of what the chaplain has done for them while in service. They will return home without having lost their belief in God and man, their moral standards or their spiritual faith and sacred religious traditions.

Continued from page 8

And later, when anyone told how the Rebbe early every morning at Sliches-time arose and flew up into heaven, the Lithuanian, instead of laughing, added quietly:

"If not higher."

**Buy Your War
BONDS and STAMPS
at the
Brooklyn Jewish Center**

We have completed our \$250,000.00 quota. Our next goal: \$500,000.00 by the end of 1942!

ROSH HASHONAH GREETINGS

Mr. and Mrs. Phillip Brenner

AND THE ORGANIZATION OF

Original **BRENNER BROS.**

Wish their friends and patrons
the best of everything for the New Year

60 DIVISION STREET, N. Y.

OUR ONLY STORE

Mr. & Mrs. Moses Ginsberg

AND FAMILY

1295 PRESIDENT STREET



extend their best wishes for a Happy New Year
to all the Officers, Trustees, Directors and
members of the Center, as well as to
their friends and relatives

MR. and MRS.

HYMAN AARON

Children and Grandchildren

extend their best wishes for a happy and prosperous New Year to all the Officers, Trustees, Directors and members of the Center, as well as to their friends and relatives.

MR. and MRS.

JOSEPH I. AARON

extend to their friends and relatives sincere wishes for a happy, healthy and prosperous New Year

MR. and MRS.

LOUIS BRENNER

Harriman, New York

Extend their best wishes for the New Year to all the members of the Center, their relatives and friends

MR. and MRS.

ISIDOR FINE

extend to the Membership of the Brooklyn Jewish Center and to their friends and relatives their sincere wishes for a very Happy New Year. May the coming year mark the end of Hitlerism and the beginning of a new era of peace and happiness to all the peoples of the world.

MR. BARNEY OLCH

of Cities Service Oil Co.

extends to the officers, trustees, directors and
members of the Center sincerest wishes
for a very Happy New Year.

MR. SIMON H. KUGEL

extends to his friends cordial greetings
and best wishes for a Happy
New Year.

KOTIMSKY & TUCHMAN

CATERERS OF DISTINCTION

extend to all Members of the Brooklyn Jewish
Center and their families their best wishes
for a very Happy New Year

RABBI and MRS.

ISRAEL H. LEVINTHAL

extend to the families of the officers, trustees,
directors and members, as well as to all of
the various staffs of the Center, their
sincerest prayers and best wishes for
a very Happy New Year

May the new year mark the end of sorrow for
our people and the dawn of a new era of
peace and blessedness

MR. and MRS.

JOSEPH M. SCHWARTZ

extend to the officers, trustees, Board of Directors and the entire membership of the Brooklyn Jewish Center, their best wishes for a Happy and Prosperous New Year

HON. and MRS.

IRWIN STEINGUT

extend to their friends and relatives and the Jewish community in general their sincere wishes for a very Happy and Prosperous New Year

ROSH HASHONAH GREETINGS FROM THE YESHIVA TALMUD TORAH OF CROWN HEIGHTS

THE Board of Trustees of the Yeshiva Talmud Torah of Crown Heights, 310 Crown Street, its members and its faculties, extend their best wishes for a Happy New Year to the Rabbi, the directors and trustees and the members of the Brooklyn Jewish Center.

The Yeshiva of Crown Heights is highly appreciative of the cooperative attitude of its neighboring institution and is thankful for the valuable support which many of its members extend so liberally.

May the Lord bless them and grant them, as well as all the members of our suffering people, a year of true happiness. May this year see the triumph of the cause of justice and righteousness.

HERBERT TENZER, President
S. M. ELOWSKY, Chairman
Board of Trustees
Z. BRANDES, Exec. Director
JOSEPH M. BAUMOL, Rabbi

MR. and MRS.

JOSEPH GOLDBERG
and their sons
EPHRAIM and ALVIN H.

Extend their New Year Greetings to their friends, relatives and all members of the Brooklyn Jewish Center. We fervently pray that the coming year shall bring us a victorious peace and mark the birth of a new and better world

REV. and MRS.

SAMUEL KANTOR

extend to their relatives and friends their best wishes for a Happy and Healthy New Year

MR. and MRS.

MARTIN AUERBACH

24 Balfour Place

extend New Year Greetings to friends, relatives
and members of the Center

NEW YEAR GREETINGS

from

MRS. SAMUEL BARNETT

MR. & MRS. HERBERT BARNETT

MR. & MRS. SOLOMON LEVINSON

AND CHILDREN

MR. and MRS.

MORRIS BRUKENFELD

1276 President Street

extend to their relatives and friends best wishes
for a Happy and Prosperous New Year

MR. and MRS.

JACOB A. FORTUNOFF

AND CHILDREN

wish their relatives and friends Health,
Happiness and Prosperity for
the New Year

MR. and MRS.

PINCUS GLICKMAN

AND FAMILY

extend their best wishes for a Happy New
Year to all their friends and relatives

DR. MAX GOLDSTEIN

334 New York Avenue

extends greetings for the New Year to his
friends, relatives and to the Jewish
community in general

MR. and MRS.

NATHANIEL L. GOLDSTEIN

AND FAMILY

send greetings for the New Year to all their
relatives, friends and to the members of the
Brooklyn Jewish Center

MR. and MRS.

DAVID GOODSTEIN

1338 Carroll Street

extend to their friends and relatives and the
Jewish community in general their sincere
wishes for a very Happy and
Prosperous New Year

MR. and MRS.

MORRIS W. HAFT

AND FAMILY

1125 Fifth Avenue, New York
and Deal, New Jersey

wish their friends and relatives a
very Happy New Year

MR. and MRS.

LOUIS HALPERIN

1362 President Street

extend New Year greetings to all their
relatives and friends

MR. and MRS.

JACOB L. HOLTZMANN

extend their best wishes for a
Happy New Year

MR. and MRS.

S. KAMENETZKY

42 Hampton Place

extend their New Year Greetings to all

MR. and MRS.

SAMUEL KATZ

959 Park Place

extend to their friends and relatives sincere
wishes for a Happy and Prosperous
New Year

MR. and MRS.

BENJAMIN J. KLINE

1354 President Street

Extend to the officers and members of the
Brooklyn Jewish Center, as well as to their
relatives and friends, their best wishes
for a Happy and Prosperous
New Year

MR. and MRS.

FRED KRONISH

AND CHILDREN

wish their relatives and friends Health, Happi-
ness and Prosperity for the New Year

MR. and MRS.

LEIB LURIE

AND FAMILY

1451 Union Street

extend to their relatives and friends a
Happy and Prosperous New Year

MR. and MRS.

BENJAMIN MARTZ

ALVIN and CAROL ANN

Extend best wishes for the
New Year

MISIKOFF BROTHERS

1406 Pitkin Avenue

extend to the members of the Brooklyn Jewish
Center and their families their sincerest
wishes for a happy, healthy and
prosperous New Year

MR. and MRS.

S. MOSKOWITZ

AND SONS

wish their relatives and friends and members
of the Center a Happy and Prosperous
New Year

MR. and MRS.

LOUIS PARNES

extend New Year Greetings to all their
friends and relatives

DR. & MRS. HENRY PLOTKIN

883 Park Place

extend best wishes for the New Year

Best Wishes for a Happy New Year

MR. and MRS.

ARCHIE POLSKY

135 Eastern Parkway

MR. & MRS. LOUIS POSNER

20 Plaza Street

extend New Year Greetings to all their
friends and relatives

Happy New Year Greetings to all our
friends and relatives

MR. and MRS.

ADOLPH M. ROSENHEIM

1478 President Street

MR. and MRS.

SAMUEL ROTTENBERG

extend to their relatives, friends and members
of the Brooklyn Jewish Center, their best
wishes for a Happy and Prosperous
New Year

MR. and MRS.

JACOB RUTSTEIN

extend New Year Greetings to their
relatives and friends

MR. and MRS.

NATHAN D. SHAPIRO

wish their friends and relatives a
Happy New Year

MR. and MRS.

MORTY SILVERSTEIN

165 East 19th Street

New Year Greetings to our friends
and all Israel

THE HYMAN SPITZ FAMILY

extend their New Year Greetings to all the
members of the Brooklyn Jewish Center

MR. and MRS.

LOUIS WEINSTOCK

135 Eastern Parkway

extend to their friends and relatives sincere
wishes for a Happy New Year. May the com-
ing year bring to the whole world
peace and happiness

MR. and MRS.

ALEX BERNSTEIN
AND FAMILY

1503 President Street

Best wishes and a Happy New
Year to all Center members
and friends

MR. and MRS.

MORRIS DLUGASCH

1304 President Street

wish their relatives and friends
Health, Happiness and Prosperity
for the New Year

MR. and MRS.

JACOB S. DONER
AND FAMILY

wish their relatives and friends, as
well as all officers and members of
of the Center a Happy and
Prosperous New Year

MR. and MRS.

ABRAHAM GINSBURG

576 Eastern Parkway

extend to their friends and relatives
and all the members of the Center
their best wishes for a Happy
New Year

MRS.

JACOB GOELL
AND FAMILY

extend to the officers, directors and
members of the Center their best
wishes for a Happy New Year

MR. and MRS.

MARK J. GOELL

AND SONS

extend best wishes for the New Year
to all their friends and relatives

NEW YEAR GREETINGS

from
MR. and MRS.
MILTON J. GOELL
347 New York Avenue

MR. and MRS.
MAX GOLDBERG
410 Eastern Parkway

extend to their friends and members
of the Center their best wishes for
a Happy New Year

MR. and MRS.
SAMUEL GREENBLATT
41 Eastern Parkway

extend to their friends and relatives
best wishes for a Happy New Year

MR. and MRS.
HENRY H. GROSS
AND FAMILY
751 St. Marks Avenue

extend best wishes to all their relatives
and friends for a Happy and Prosper-
ous New Year

MR. and MRS.
ARTHUR JOSEPH
AND FAMILY
507 Montgomery Street

extend best wishes for the New Year
to all their friends and relatives

MR. and MRS.
MORRIS B. LEVINE
687 Montgomery Street

Sincerest wishes for a Happy New
Year to Jews throughout the
world

MR. and MRS.
AARON LEWIS
1482 Carroll Street

extend to their friends and relatives
their best wishes for a Happy
New Year

MR. and MRS.
PHILIP L. LIPSHUTZ
IRA, BARBARA, RAYMOND
and NANCY

extend to their relatives and friends
their best wishes for a Happy
New Year

MR. and MRS.
LESTER LYONS

wish all their relatives and friends
in the Center a Happy New
Year.

Best Wishes for a Happy New Year
from

MR. and MRS.
BENJAMIN MARKOWE
AND DAUGHTERS
510 Lenox Road

Best Wishes for a Happy and
Prosperous New Year

MR. & MRS.
KALMAN I. OSTOW
AND CHILDREN

MR. and MRS.
ISIDORE POLIVNICK
395 Crown Street

Extend New Year's greetings to all
their relatives and friends.

Mrs. ABRAHAM POSNER

extends best wishes for the New Year
to all her friends and relatives

MR. and MRS.
FRANK SCHAEFFER
AND CHILDREN

extend their New Year Greetings to
the faculty and pupils of our schools,
to the members of the Hebrew Educa-
tion Committee as well as all the
members of the Center

Mr. HEYMAN SCHRIER
75 Central Park West

extends to his relatives and friends his
best wishes for the New Year

MR. and MRS.
NATHAN T. SCHWARTZ
AND FAMILY

wish you and yours a Happy and
Prosperous New Year

MR. and MRS.
ABRAHAM SHAPIRO

725 St. Marks Avenue
A Happy, Prosperous and Peaceful
New Year

MR. & MRS.
LOUIS SIMON
1373 Carroll Street

extend their best wishes for a Happy
and Prosperous New Year to all their
relatives and friends and to the offi-
cers and members of the Brooklyn
Jewish Center

MR. and MRS.
SOL SUSSMAN
AND FAMILY

extend to the officers, members and
staff of the Brooklyn Jewish Center
their New Year Greetings

JUDGE and MRS.
NATHAN SWEEDLER
194 Crown Street

extend their best wishes for the New
Year to all their friends and
relatives

MR. and MRS.
BARNETT TANENBAUM

extend to all their relatives and friends
best wishes for the New Year

MR. and MRS.
HYMAN ABRAMS

404 Crown Street

extend their best wishes for the New Year to all their relatives and friends

MR.
MORRIS BERGMANN

763 Eastern Parkway

wishes his relatives and friends a Happy and Prosperous New Year

MR. and MRS.
CHARLES DILBERT

extend New Year Greetings to all their friends and relatives

MR. & MRS.
NATHAN DVORKIN
AND FAMILY

Extend best wishes for the New Year to all their relatives and friends

MR. and MRS.
JOSEPH FELDT
AND FAMILY

855 Ocean Avenue

extend their New Year Greetings to friends and relatives

DR. and MRS.
JOSEPH FELDMAN

extend their New Year Greetings to all their friends, to the members, officers and faculty of the Crown Heights Yeshiva and the Brooklyn Jewish Center

MR. and MRS.
CHARLES FINE

919 Park Place

extend best wishes for the New Year to all their friends and relatives

DR. and MRS.
R. FINKELSTEIN
AND FAMILY

576 Eastern Parkway

wish their relatives and friends a Happy and Prosperous New Year

MR. and MRS.
HARRY A. FREEDMAN
AND FAMILY

135 Eastern Parkway

extend to their friends and relatives their best wishes for a Happy New Year

New Year Greetings

from

MR. and MRS.
J. JOSHUA GOLDBERG
AND FAMILY

MR. and MRS.

MARTIN M. GOLDMAN

763 Eastern Parkway

wish their relatives and friends a very Happy New Year

MR. and MRS.
SIMON GOLDSTEIN
AND FAMILY

288 Crown Street

Send their best wishes for a Prosperous and Happy New Year. extend their New Year Greetings

MR. and MRS.
SOLOMON GOODMAN
AND FAMILY

596 Montgomery Street

Extend New Year Greetings to all their relatives and friends

MR. and MRS.
A. GOTTLIEB

1601 Carroll Street

extend New Year Greetings to all their friends and relatives

MR. and MRS.
ISIDOR GRAY
AND FAMILY

1459 President Street

extend their New Year Greetings to all their relatives and friends

NEW YEAR GREETINGS

from

MR. and MRS.
JACOB S. GREENSPAN

692 Eastern Parkway

MR. and MRS.
DAVID HALPERN

789 St. Marks Avenue

A Happy and Prosperous New Year to our friends and relatives

MR. and MRS.
JOSEPH HOROWITZ

25 Eastern Parkway

extend New Year Greetings to all their friends and relatives

Mr. BENJAMIN KAPLAN

1632 Carroll Street

wishes his friends and relatives a happy and Prosperous New Year

Mr. BERNARD KATZ
AND FAMILY

45 East 30th Street
New York City

wish their relatives and friends a Happy and Prosperous New Year

MR. and MRS.
LEO KAUFMANN

and Daughters
EDITH and BETTY

639 Eastern Parkway

extend best wishes for the New Year to all their relatives and friends

A Very Happy New Year
KLEBANOW AUTO
EQUIPMENT

1402 Bedford Avenue

HOLIDAY GREETINGS
from

DR. and MRS.
BENJAMIN KOVEN

MR. and MRS.
OSCAR S. KURSHAN

GLADYS and JEROME

583 Crown Street

wish you a Happy New Year

MR. and MRS.
BENJAMIN Z. LEVITT
AND FAMILY

30 Ocean Parkway

extend their New Year Greetings to their friends and relatives.

MR. and MRS.
HARRY LEVY
DORIS and SHELDON

11 Ludlam Place

wish their relatives and friends a Happy and Prosperous New Year

DR. and MRS.
PERCY LEWIS

55 Eastern Parkway

extend their best wishes for the New Year to all their relatives and friends

MR. and MRS.
ISADOR LOWENFELD
AND SONS

258 Sullivan Place
extend their New Year Greetings
to their friends and relatives

MR. and MRS.
MORRIS NEINKEN

543 Crown Street
wish their relatives and friends a
Happy and Prosperous New Year

MR. & MRS.
CHARLES PERMAN

extend New Year Greetings to all
their relatives and friends

MR. and MRS.
HYMAN RACHMIL
AND CHILDREN

1056 President Street
extend to their friends and relatives
their best wishes for a Happy
New Year

MR. & MRS.
I. JEROME RIKER

extend their best wishes for a Happy
New Year to all their relatives and
friends

Happy New Year Greetings to our
relatives and friends
from

MR. and MRS.
MORRIS ROTHKOPF
AND FAMILY

Mrs. H. SALIT

wishes all her relatives and friends a
very Happy and Prosperous
New Year

MR. and MRS.
ISIDORE STARK

220 East 18th Street
Happy New Year Greetings to all our
friends and relatives

MR. and MRS.
JOSEPH STARK
AND FAMILY

extend to their relatives and friends
their best wishes for a Happy
New Year

MR. and MRS.
SAMUEL STARK
AND FAMILY

693 Montgomery Street
extend to their friends, family and
members of the Center their best
wishes for a Happy New Year

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New Year

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HARRY ZIRINSKY

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extend to their relatives and friends
their best wishes for a Happy
New Year

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extend greetings for the New Year
to all

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925 Prospect Place
send greetings for the New Year to
all their friends and relatives

A Happy New Year

— from —

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"In Thy Light We Shall See Light"

Days of darkness have at times come to us and to the rest of the world,—when the light of tolerance seemed dim indeed.

Today, the world is faced with danger, which threatens civilization to its very foundation.

Now, perhaps more than ever, it is the function of religion — both Jewish and Christian — to hold high the torch of Faith which it has received; to feed the flame until it burns so brightly that all the world may see it and again exclaim,

"In Thy Light We Shall See Light"

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HARRY STRONGIN, President

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THE Tree Mark Shoe Company
expresses its heartfelt wish that
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be blessed with the happiness of
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NEW YORK

The Brooklyn Jewish Center Review

WHAT DOES THE BALFOUR DECLARATION MEAN?

By LOUIS J. GRIBETZ

RACHEL, OF PALESTINE

By DAVID MORDECAI

A CENTURY OF GREAT CONDUCTORS

By DAVID EWEN

JEWS IN THE BRITISH WAR EFFORT

By ISRAEL COHEN

I KEEP HEARING IT

By BARNEY BEAR

THE WOUND AND THE BOW

By HOWARD M. HOLTZMANN

NEWS OF THE MONTH

By LESTER LYONS

OCTOBER

1942



Free This Building of Its Mortgage Burden

The Brooklyn Jewish Center has been given the opportunity to satisfy its \$400,000 mortgage for the sum of \$160,000, which must be raised within the next few weeks.

It is not necessary to stress the importance of taking advantage of this remarkable opportunity—an opportunity of freeing our beloved institution of the mortgage burden that has so heavily oppressed us, that has so restricted the service that it might, and should, render to its membership and to the Jewish community.

Every institution dreams of the day when it shall be liberated from financial servitude. This dream can now be realized by the Center. Its day of independence is within sight.

Already, as this issue of the "Review" goes to press, over half the amount needed to redeem the mortgage has been raised. For the short time that this drive has been in progress this is a most gratifying showing. Let us, therefore, put our hearts and our will into this great effort and the goal will be triumphantly reached.

We appeal to all members to contribute whatever sum they can afford. This is the most important financial campaign that the Center has ever conducted, for the character of its entire future history will be affected by the result. Let each member give to the limit of his means; let each member's contribution be measured by his love for the Center. Let us be free of the merciless worry of meeting huge interest payments; let us with one powerful, final effort rid ourselves of this incubus that has kept us chained to anxiety and prevented us from reaching our full growth as a communal institution.

Let the slogan be—Help redeem the mortgage and liberate the Center!

And let the hand of EVERY MEMBER REACH OUT TO LIFT THE BURDEN.

JOSEPH M. SCHWARTZ, *President*

MAX HERZFELD, *Chairman*

Mortgage Redemption Campaign Comm.

BROOKLYN JEWISH CENTER REVIEW

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No. 9

A MAGNIFICENT EFFORT

NOVEMBER 25th is destined to remain a red-letter day in the calendar of the Brooklyn Jewish Center. On that day the Center is preparing to pay and satisfy an indenture of mortgage on its land and building, originally in the sum of \$400,000, and henceforth to be freed and discharged from all principal and interest payments. To accomplish this purpose the institution is obliged to raise by voluntary contributions, within a brief period of time, the sum of \$160,000. If it succeeds in this undertaking, the Center will strike a vibrating note which will be felt in many other Jewish institutions throughout the land. More, this achievement will, in time, be recognized as having marked a new ideal in Jewish communal life in America.

To understand the history of trouble and anxiety endured by the Center because of this obligation, and to appreciate the relief that will come through the wiping out of this debt, it will suffice to mention one fact. For the major part of twenty-three years the average yearly interest charge on the mortgage amounted to almost thirty-three per cent of the Center's normal annual income from all sources.

Thus, every year for twenty-three years, the Center sustained a substantial deficit, resulting principally from this indebtedness. For twenty-three years, the Center was confronted with the task of providing an additional huge sum above its normal income in order to meet this obligation. The mortgage, therefore, constituted a special and enormously heavy burden.

Chiefly because of this situation, the Center was obliged to have recourse to the familiar traditional miscellaneous activities—bazaars, public dinners, concerts, appeals, etc.—with all the attendant pressure and commotion such affairs customarily induce. Usually, when the time for the interest payment on the mortgage came,

the Center impressed its splendid manpower into service to raise the needed funds through these devices, even as, when the swiftly rising, swirling waters of some angry river threaten to engulf the homes of some fair countryside, the community summons its strength to stay the torrent.

During twenty-three years the resources, energies and intelligence of the Center's generous leaders were, to a large extent, utilized for fundraising. The relief secured after all these prodigious labors and consequent expenses was, of course, partial and provisional. Since the root of the evil was left untouched, no lasting good resulted. The mortgage problem remained deferred but unchanged.

The proposed elimination of the mortgage obligation from the life of the Brooklyn Jewish Center, therefore, is not merely a financial matter. It is not undertaken by our leaders to relieve themselves of financial worry on behalf of a public institution, or to build up a financial reserve for it. It is instinct with spiritual meaning. Today conditions compel such institutions as the Center to turn not only a new page, but a new chapter in communal life. New policies must be shaped to meet new emergencies. In extraordinary times public institutions cannot afford undertakings the benefits of which are not the normal, essential objects of such institutions. The membership of important institutions is in duty bound, if humanly possible, to eliminate or minimize all activities that are in the final analysis a waste of precious effort.

We live in critical times. Our world is bedevilled by deadliest hates and violence. It is a world full of sacrilege, bloodshed and deep ungodliness. The light of truth nearly everywhere is growing dimmer and dimmer. Everywhere, institutions of religion and learning are being reduced to memories. Agencies of culture—schools, libraries, museums—are left

rubble heaps. Truly, we live in a world of the shadow of death. In this dangerous crisis of its moral condition, the world imperatively needs organizations like the Brooklyn Jewish Center. It needs the Center's burning zeal for justice and righteousness, its complete consecration to the cause of ethics and religion.

The Center is a witness and testimony to the existence and need of a moral world. The Center preaches a return to faith and morality, the diffusion of education, love of civil and religious liberty, allegiance to duty. It teaches the community to develop and practice virtue: it strives to give it an intelligent stimulus to active philanthropy. It seeks to acquaint the public with the moral and spiritual wealth and the emancipating principles of the Bible; it aims to exalt the dignity and importance of man by inspiring an understanding of the greatness and majesty of God. In brief, it trains American citizens in right-thinking and well-doing. It teaches that American democracy is based on moral and spiritual values, and that what has made America great and noble will always be needed to keep her so.

To redeem the Center from the burden of its mortgage obligation is not only a practical but a religious and a patriotic duty. We are engaged in a war for survival. The Center is an important weapon in this war. The Center must not only continue the abundance and diversity of its religious and cultural activities, but must expand them and increase their efficiency. The mortgage redemption furnishes a practical demonstration of the determination of America to maintain the light and life of the Bible and the American constitution. It demonstrates the conviction in the community of the necessity and reality of religion and Americanism.

Yes, this task of ours is not an easy one, because it is a moral task. Like all moral tasks it requires vision, courage, imagination and sacrifice.

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Joseph M. Schwartz, President Emanuel Greenberg and Hyman Aaron, Vice Presidents David Goodstein, Treas. Max Herzfeld, Secy
Israel H. Levinthal, D.D., D.H.L., Rabbi Joseph Goldberg, Administrative Director

Every member of the Center must become a spiritual agent during the next few weeks. Let us all join our leaders in their holy goal not only to free the institution from a financial burden but also to free it for greater service. The drive calls for sustained attention, for sensitiveness to obligation, for self-sacrificing cooperation.

Is it too much to ask of our good men and women that in a world of bewilderment and chaos they should so govern their lives as to be fully conscious of the voice of duty? Let us all work to the end that our age will be not only one of hope but of promise; and not only of promise, but of fulfillment.

As our Rabbi, Dr. Levinthal, has so well put it in a sermon, let us bequeath to our children a home of the law, and an abode of peace. Let us free them of the burden which has kept us in such anxiety, so that they may direct their efforts purely to the original, fruitful objects of the Center. Remote generations will bless our efforts.

LOUIS J. GRIEBITZ

SAMUEL ROTTENBERG SEVENTY YEARS YOUNG

THE news that Samuel Rottenberg is this month celebrating his 70th birthday will come as a pleasant surprise to the members of our institution. We can hardly associate the youthful spirit, the great energy, the unbounded enthusiasm that he displays, with a man of seventy. His life is a record of splendid service in behalf of every worthwhile Jewish cause. He is a natural leader of men, and his leadership has brought blessedness to the Jewish life of our community. The debt of gratitude which the Brooklyn Jewish Center owes to him cannot be measured in words. He was one of its inspired founders. For ten years he was its indefatigable president, and since then its revered Honorary President. But what is even more, to this day he is one of the most devoted of its friends, one of the most tireless of its workers.

We know that we speak for all the Center membership, for all the readers of the *Review*, when we offer to him and to his beloved wife our heartiest congratulations and very best wishes. May they and their dear ones be blessed with life, health and strength so that he may continue to serve the Center and all Jewry, *Ad Me-ah V'esrim Shanah!*

ISRAEL H. LEVINTHAL

"JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

It is with a feeling of pride in my heart that I pen these lines.

I have always had a high regard for the men and women who make up the membership of our beloved institution. Indeed, on many occasions, I thanked God that it was my lot to serve a group of men and women who have such a lofty view of Jewish duty and Jewish responsibility. In all frankness, and with no desire to flatter, I want to say now, publicly, that never was I more proud of you, who make up that membership in our Center, than I am today.

It is only several weeks ago, that the inspiration came to a few of us to wipe out, once and for all, the heavy mortgage indebtedness that rested upon our Center. The inspiration came to us when the distinguished Judge, before whom was brought the proceedings to reorganize our mortgage, expressed his personal opinion, that an institution such as the Brooklyn Jewish Center ought not to be burdened with any indebtedness.

Many of our leading workers were at first hesitant to undertake such a heavy task. They were not over-optimistic as to our chances for success in raising the rather huge sum of \$160,000.00 which would be necessary to cancel the entire mortgage. But that spirit of doubt and hesitancy soon disappeared. They undertook the effort as a challenge—a challenge to our love of and loyalty to our institution and to the cause which our institution represents.

And that challenge, thank Heaven, is being met nobly. As these lines are being written, we have received well over half the required sum, and the grandest feature of the effort is that *no one* who was approached has thus far refused to participate. Some responded in larger measure, some in smaller measure; but every one who was asked was happy to have a share in this glorious undertaking. Only a comparatively small group of members has thus far been approached. We know, however, that *every* member will respond, and will want to participate in the effort that will be epoch-making in the life of American Jewry.

What is even more significant about this drive is the intensity with which it is being conducted. We mean to complete the campaign by November 25th, when, at the testimonial dinner to our friend, Mr. Moses Ginsberg, who has had such a large share in making this task possible, we hope to announce the final settlement of the existing mortgage. The shortness of time in which such a large sum has already been raised, and in which we hope to raise the balance, marks a record in the annals of fund-raising in our city. It was made possible because of the type of men and women whom we have in our Center.

Twenty-three years ago, you men and women made history in American Jewish life by erecting one of the first and most attractive Jewish Centers in the country. To-day, you are making history once again. You are showing all American Jewry an example of Jewish loyalty and devotion to our sacred heritage which must, and will, have a tremendous influence in the moulding of Jewish religious and cultural life in our beloved land.

Because of what you have already done—and will yet do—to make this effort of ours a successful one, may Heaven's blessings rest upon each and every one of you, and may God reward you a thousandfold for the new life you are bringing to our people and to our people's faith, in these trying and crucial days!

Israel H. Levinthal

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November 2nd will mark the twenty-fifth anniversary of the writing of that letter to Lord Rothschild by Lord Balfour which has become known to history as the Balfour Declaration. The following analysis of this document is taken from the book, "The Case for the Jews," written some years ago by Louis J. Gribetz. This work is a standard legal study of the subject, and cuts through the diplomatic and political shell which has been allowed to grow around a plain statement of national policy. With the directness that springs from clear logic the author shows what the Declaration really meant, and just what was the obligation that Great Britain assumed when it issued it.

I

THE primary object of the Declaration is contained in the phrase: "The establishment in Palestine of a National Home for the Jewish People."

This language is akin to that used by the framers of the Basle program covering this point, which reads:

"A publicly recognized, legally secured Home for the Jewish People."

It is akin, with the exception that the words: "Publicly recognized, legally secured," are omitted. With obvious logic the British Government deemed that the provisions made by the Declaration in this regard obviated the necessity of using these words.

However, the Declaration went beyond even the aspirations of the Basle Program by adding to it a very important and highly significant word—"National." The Balfour Declaration did not specify simply that it desired the establishment of a home for the Jewish people; it wanted a *national* home for the Jewish people.

It would seem unnecessary to point out that a word of such magnitude and importance was intended to serve a definite purpose. The question then is, why did the Balfour Declaration amend the Basle Program by adding this word? What was intended to be accomplished by its addition? What was to be its function in this official document?

We will state two of the various reasons which suggest themselves as having prompted the British Government to make this addition.

First, to designate the significant difference between the Home as contemplated in the Declaration and the homes of racial minorities. It is com-

mon knowledge that nations possess homes in foreign countries other than "national" homes. The four million Jews of Poland, for example, have their home in that State but Poland is not their national home. It certainly is not a "national home for the Jewish People." A home for a people may possibly mean a home for a nation but a national home for an entire nation is not open to construction. Its meaning is definite.

The word "national" in the Declaration therefore was expressly designed to characterize this Jewish home in Palestine in contradistinction to the Jewish home in Poland or Russia, etc. The word "Jewish" identifies the people; the word national, the sovereignty inherent in a nation.

It is furthermore apparent that the Jewish home in Poland or Russia does not in any manner affect or relate to the whole Jewish nation; whereas the proposed Jewish Home in Palestine may affect the entire Jewish nation because its scope embraces all the Jews in the world.

A second reason for the word "national" undoubtedly was to satisfy the main principle of Zionism, which is nationalism. It must be recalled that Jewish nationalism at the time of the issuance of the Declaration was in strict consonance with the universal notion of nationalism prevalent at that time.

Bearing on this, it must be remembered that in virtue of the Balfour Declaration and its subsequent approval by World Powers, there was an unqualified and definite recognition of the Jews as a distinct nation and an acknowledgment of their existence, thus setting at rest the question whether the Jews constitute a nation. No people internationally recognized as a nation, and internationally guaranteed the right to a national home, can be deemed, both in respect of its nationhood and its home, to be limited.

It is maintained by some, particularly by Arabian opponents of the Palestine Mandate, that the indefin-

An Analysis of England's Pledge to Zionism

WHAT DOES THE BALFOUR DECLARATION MEAN?

By LOUIS J. GRIBETZ

ite article "a" instead of the definite article "the" was used in the Declaration expressly for the purpose of giving a restrictive and limitative meaning to the Jewish National Home. Such a construction is absurd extravagance. For it must be noted that the language of the Declaration plainly imports that the home contemplated is intended for the *whole Jewish people*, and is to be established in the *future*. Consequently the Jews in Palestine are a representative community of the entire Jewish nation, and merely form a part of that nation in its future national Home. The constitution of the United States, Article I, Section 1, in providing for the establishment of the Congress of the United States, employs the following language:

"All legislative powers herein granted shall be vested in a Congress of the United States, which shall consist of a Senate and House of Representatives."

Likewise, Article II, Section 1 which is the source of the power of the President and Vice President of the United States, uses the following language:

"The executive power shall be vested in a President of the United States of America."

No extended consideration is necessary to point out that the use of the word "a" instead of "the" in the United States Constitution was not intended as a limitation or restriction.

II

"His Majesty's Government view with favor the establishment . . ."

The phrase "view with favor" signifies much more than merely the favorable suggestion or expression of pleasure on the part of Great Britain such as a passive onlooker experiences on beholding something pleasing to the eye or mind. The word "favor" here is a very strong word. It not only means countenancing, approving, sanctioning, or acquiescing in the idea of

a Jewish National Home in the sense of not hindering, resenting or obstructing it; but in the positive sense of promoting, befriending and protecting it.

The word "view" in the connection with which it stands is likewise a most important one. It expresses the quality and character of the thing which is the subject of the observation. As applied to the National Home it can have but one meaning: It has reference to the thing viewed as the object of action. It is here used in its well-recognized meaning, viz., to make legal examination of, as a jury views the premises or some object involved in dispute or litigation.

III

"... and will use its best endeavors to facilitate the achievement of this object."

What necessity was there in the Declaration for this sentence? Could it have been omitted? And if omitted would anything have been taken away from the intent and purpose of the Declaration? Why was not the phrase "view with favor," with all its pregnant implications, sufficient?

In a true sense, the above-quoted sentence constitutes a most significant promise and bears a most substantial and definite relation to the entire Declaration. If the British Government had left it out, it would have left much to be desired, for the naked phrase "view with favor," unaccompanied by the above promise, would be but a feeble and faint utterance.

This clause embodies a most explicit declaration of responsibility. It expresses resolution and readiness to assume the responsibility and functions of a Mandatory. By this promise, Great Britain, on its part, practically underwrites the achievement of the object—the National Home. It pledges to the Home in unmistakable terms its influence, and places at the disposal of the Home its prestige, its good offices, whenever and wherever necessary. By this promise, England gives vitality and vigor to every Jewish and non-Jewish endeavor in behalf of the creation of the Home.

To comprehend the importance of this proffered British readiness to assume the functions of a Mandatory, one merely has to look at Armenia and recall the disastrous consequences that befell that abortive State. The Treaty of Sevres (Article 88), with

the consent of Turkey, provided for the establishment of a "free and independent State" for the Armenian people. But the State died ere it was born because no power could be found willing to assume the obligations and functions of a Mandatory. Left unprotected and to herself, Turkish Nationalists overran her and overwhelmed her people. Those Armenians who remained unmassacred emigrated and those who had lived in other lands were too frightened to return.

The numerous complex problems of such a Homeland as the Declaration specifies, the delicate nature of its giant task, the political antagonisms, the international pitfalls and hazards involved in the establishment of the contemplated Home are greatly simplified and lessened and its life made more secure by this Briareus—this Mandatory England sitting in the very heart of it and with its hundred hands held out in protection.

This affirmative pledge was furthermore rendered necessary to spur the Jews to activity in the building of their Home, to encourage the return of the absent people to the land, and to assure protection to investors, for through it England stands surety for the protection of life, liberty and property in the Jewish Homeland.

Moreover, England, by this statement, made a bid for the mandate over Palestine. In the parlance of international diplomacy she served notice upon the other powers that she stood behind the Declaration, determined to see it through. The pledge, "will use its best endeavors," plainly sets down the obligation which Great Britain assumed in consideration of receiving the mandate.

The correctness of the interpretation which we are seeking to give of Great Britain's undertaking is fully sustained by the phraseology adopted. The Cabinet was composed of men who acted with full appreciation of the situation and knew the intrinsic needs of the august enterprise. Being men of vision and culture and possessing critical discernment they used appropriate words to express the unique undertaking. The words employed are as broad as human language permits. Let us examine the more significant ones.

"Endeavor" is defined by the Standard Dictionary as meaning: "An earnest exertion for an end; an effort is a single act, an endeavor is sustained and enduring, and may be lifelong."

As an illustration the dictionary cites: "We do not have a society of 'Christian Attempt,' or of Christian Effort,' but of 'Christian Endeavor'."

The word "facilitate" means to lessen the labor of—to make less difficult. The Standard Dictionary defines it as meaning: "To free more or less completely from obstruction or hindrance."

Here, then, is an undertaking which, in the broadest and most comprehensive language, seeks but one thing—by sustained and enduring effort to facilitate the successful conclusion of the establishment of the Jewish National Home. It is a determination to do the utmost that is necessary to embody in fact that on which the British Government has fixed its purpose—the "object"—the National Home. The words used are commensurate with the sufficient and controlling reasons which may, nay must, of necessity, call forth sustained effort, and commensurate with the immensity of the undertaking.

TWO THOUSAND YEARS HAVEN'T CHANGED GERMANY

THE *New York Times* recently published a letter from a reader who recalled that Germanicus Caesar (15 B.C. - A.D. 19) the noted warrior, had this to say of the Germans of his time:

"Spaniards can be impressed by the courtesy of his conqueror, French by his riches, Greeks by his respect for the arts, Jews by his moral integrity, Africans by his calm and authoritative bearing, but Germans are impressed by none of these things. They must be struck to the dust, struck down again as they rise. Struck again while he lies groaning, while his wounds still pain him, he will respect the hand that dealt them."

It is quite possible that these precepts of the ancient Roman were drawn from observations not unlike those of our day.

GEORGIA EDDY
Bronxville, New York

SOLVED!

The Hungarian premier regards the expulsion of the Jews as the solution of the Jewish problem. In preparation for such expulsion, an anti-Jewish institute, which follows the curriculum of a similar school founded by Dr. Alfred Rosenberg, in Frankfort, has been established in Budapest.

Portrait of a Poetess of Zion

RACHEL, OF PALESTINE

By DAVID MORDECAI

ELEVEN years have passed since the death of Rachel, the twentieth century sweet singer of Zion; Rachel the poetess, whose songs the youngsters of Palestine are probably singing at this moment, Rachel the *chalutza*, who tilled the harvest in the fields around the blue waters of Kinnereth, whose life was colorful and yet tragic, who was loved by all who knew her. What higher tribute can be paid her than that all of Palestine, as well as Hebraists throughout the world, speak of her only as Rachel? What higher fame is there than that your people should feel so warmly towards you that they remember you by your first name only?

Rachel Blowstein was born on September 20, 1890, in Saratov, Russia, a city on the Volga not included in the Jewish Pale of Settlement. Her family later moved to Poltava, in the Ukraine. She was brought up in a culturally well-rounded home. The arts were familiar to all the members. Her brother, Jacob, was later to become a noted Palestine physician. Her sister Shoshana, was an accomplished musician.

As a young girl Rachel flitted from one interest to another. But gradually she realized that her heart yearned for poetry and painting. As a matter of fact, she wrote her first lyrics in Russian. The Zionist spirit was first impressed on her by her older brother when she was in her early teens, and during her adolescent years Rachel's longing to see and even to live in Palestine grew in intensity.

After she graduated from the Russian equivalent of high school, the "gymnasium," she left for Kiev to study art. But finally, as a charming and gifted young woman of twenty, she sailed for Palestine with a determined little spark growing brighter within her.

Rachel came to Palestine as a poet and an artist, but she quickly realized that the budding little country needed more than anything else the productive and creative labor of the pioneer. She determined to transform herself into a true Palestinian Jewess, and vowed never to speak anything but the Holy Tongue in Palestine, no matter how long it might take her to learn it.

The young woman began attending kindergarten classes and talking with children in order to learn from them the fundamentals of Hebrew. Within a year she acquired a fluency both in speaking and writing that few native-born are privileged to possess. In writ-

ing, she expressed herself with clarity and a kindly light-heartedness, thus unconsciously mirroring her own amicable personality.

She attended a school for girls near Lake Kinnereth and did exceedingly well in her studies. Loved by all and loving all, Rachel was soon known as "The Songbird of Kinnereth."

Shortly after she moved into Rehoboth. She found herself surrounded by the intelligentsia of the community, and often gave musical concerts — gay and memorable affairs that delighted all. But, she found her greatest source of inspiration in working on the soil. "My spade is my violin, and the earth my canvas", she would say.

Rachel became fast friends with the dean of Eretz Israel's *chalutzim*, A. D. Gordon. She was much impressed by the nobility of this man's spirit, and his influence on her was undoubtedly important. Gordon himself was deeply affected by the character of Rachel. "She is meant for great things," he once said of her. Following his advice, Rachel decided to take a trip to Europe and study agricultural technique and methods.

She was in Toulouse, France, only a short while when World War I swept over Europe. She found herself in difficult circumstances, and decided that she would like to join her brother in Rome and study sculpture. This wish, however, was never realized and, since she was a Russian citizen, she returned to her native land, where she took charge of war-orphaned, refugee children, both Jewish and Gentile. At the same time she began giving all her time to literary activity. She translated excerpts from the poetic masters of Hebrew, including Bialik and Zalman Schneer. But the privations she had endured during the war had undermined her health, and soon this life-loving, brilliant woman was stricken by tuberculosis. She went to a sanatorium for a while, and when she had regained a semblance of her former health, she set sail once again for the sunny shores of Kinnereth and the wheat fields of the Valley of Jezreal.

Back in the Holy Land, Rachel was offered a position teaching agriculture.

She refused it on the ground that no matter how ill she was, farming was her life-work. And farming she did. There was no dissuading her. On bright or cloudy mornings, settlers of Daganiah would see her walking briskly toward the fields, a spade or a rake on her shoulder, a water bottle at her side, a wide straw hat on her young head.

Continued on page 21

POEMS BY RACHEL

Translated by David Mordecai
(These verses are well-known in Palestine as songs)

PERHAPS

PERHAPS all this happened ne'er at all,
Perhaps even life itself was not;
Perhaps I did not answer the Dawn's early call,
To sweat and labor in my sodden plot.

Perhaps I never rose upon the laden cart,
To pile it higher with the hay;
Nor heard the wild, bursting song in my heart,
The song of harvest day.

Perhaps I never put myself whole
On the blue and quiet gleam
Of my Kinnereth! Oh, lake of my soul,
Were you really there, or was it a dream?

COMFORT ME

In your two, brother-loving hands,
Take my weakening hand.
You and I know that the fury-tossed ship
Will never reach the land.

With your words, comfort me, only one!
For my heart is black with pain.
You and I know that the wayfaring son
Will his mother's door ne'er see again.

A NOTABLE WORK BY DR. SAUL LIEBERMAN

"Greek in Jewish Palestine," by Professor Saul Lieberman. Jewish Theological Seminary of America. ...

And Other New Books of Jewish Interest

Reviewed by DR. ISRAEL H. LEVINTHAL

THIS is one of the most notable books that have appeared in recent years in the field of Jewish scholarship. It describes the role of Greek culture in the Jewish life of Palestine in the second, third and first centuries of the Common Era, and at the same time gives an interesting picture of the life and manners of Jewish Palestine in that period. Dr. Lieberman, who has recently been called from Palestine by the Jewish Theological Seminary to become Professor of Palestinian Literature and Institutions, is master of both Rabbinic Literature and the vast classical literature of ancient Greece and Rome. He has already published much in the Hebrew language that won for him fame and renown throughout the world of scholarship. This is his first major work to appear in English, and all English-speaking students will appreciate the important contribution that he has made.

Dr. Lieberman, through innumerable examples and brilliant interpretations of difficult and oft-times misunderstood texts, shows that the Rabbis of the period of which he writes were well versed in the Greek language and culture, and that the influence of Greek culture was also evident in the Synagogue. He goes further, and proves that not only the Rabbis, but the Jewish masses in the Synagogue as well, were familiar with Greek, and that often Biblical events were elucidated by the sages in the light of Greek sources. The author shows how many passages in the Palestinian Talmud can now be better understood because of the new knowledge furnished by the Egyptian Greek Papyri.

It is very difficult to give even a scant summary of all that the book contains in the brief space that we have at our disposal. Suffice to say, that you find here almost everything—textual emendations and interpretations, history, studies of social life and manners, theological concepts, all surveyed with mastery, and showing the inter-relationship of the two cultures in those ancient days. Only a reading of the book can give one a true appreciation of what Dr. Lieber-

man has achieved in this unique volume. Not only he, but the Jewish Theological Seminary, too, deserves congratulations for having enriched Jewish scholarship with this fascinating study.

* * *

"The Odyssey of a Faith," by Bernard Heller. Harper and Brothers, New York.

This is a survey of Jewish history done in a most interesting and popular fashion. The author has taken important episodes of our history, in which we faced great crises and conflicts, and shows how the Jew mastered these situations and thus preserved his great and unique Faith and Culture throughout the ages. In all these crises he was challenged by new ideologies and philosophies which won adherents among the masses of the people. The Jews as a whole, however, possessed that remarkable faculty of being able to take a middle course, never surrendering its old view of life and yet not blindly rejecting what the new had to offer.

Dr. Heller starts with the earliest period of Israelitish life, when the Jew was a nomad entering the land of Canaan. In each chapter he proceeds with the tale of Israel's life, touching upon every outstanding event down to modern times.

Dr. Heller is endowed with a fine literary talent. The book holds the attention of the reader from cover to cover. For the Jew who is familiar with Jewish history, this work will not only refresh the memory of that story, but will also give him a new approach to many of the problems that history presents. To the novice in Jewish life it will bring an appreciation of what Judaism really stands for, and an understanding of the secret of the survival of the Jew.

* * *

"Saadya Gaon—Scholar, Philosopher, Champion of Judaism," by David Druck. Translated from the Yiddish, by M. Z. R. Frank. Bloch Publishing Company.

This little volume gives an excellent

account of the life and achievements of the great sage and philosopher, Saadya Gaon, the one thousandth anniversary of whose death was observed this year. Within the compass of less than 100 pages, the author gives a clear and graphic account of the Gaon's achievements in the many fields in which he became famous. The story is interestingly told, and should help to make this great figure much better known among the masses of our people. The book will appeal, particularly, to young readers, who will learn a great deal, not only about our hero, but also about a period in Jewish history that is rich in dramatic events.

* * *

"L'ot Utzikaron—Bar Mitzvah, a Study in Jewish Cultural History," by Isaac Rivkind.

This volume, written in beautiful Hebrew, presents a unique study which deserves to become very popular. It is the story of the institution of the rite and ceremony of Bar Mitzvah,—its history and its development in the life and literature of our people. It was written in commemoration of the Bar Mitzvah of the author's son, and it was a happy thought that inspired the author to write this very necessary work. Everything pertaining to Bar Mitzvahs is here recorded,—different views as to its origin, the varying customs that have developed around it in many lands, even the trends in its observance today in America. Almost half of the book is devoted to a complete bibliography of the works dealing with Bar Mitzvah that have appeared in all languages.

Mr. Rivkind, who is a well-known Hebrew bibliographer and writer, should be congratulated for having produced such a useful study of this very important institution in Jewish life. It is hoped that the main part of the book will be translated into English, so that it may reach the many people who should become more familiar with the history and significance of the Bar Mitzvah ceremony.

ON December 7th one of the world's greatest orchestras, and the oldest one in America, the New York Philharmonic-Symphony Society, will be one hundred years. This is an artistic event of first importance, for, as one musical historian once wrote, the history of this orchestra is also the history of music in America.

This celebrated organization began from humble origins. In its first season it gave only three concerts, and its permanency was so questionable that the owner of the rehearsal hall demanded his rental fee in advance of each rehearsal. But from such lowly beginnings has grown a magnificent musical institution, the influence of which has been felt throughout the world of music.

An orchestra is as great as its conductor. It is consequently of more than passing interest to glance at the history of the Philharmonic on the occasion of its centenary, and to note the number of great Jewish conductors who have influenced and developed it. The first time a Jew came to conduct the Philharmonic was during the 1876-77 season, when Dr. Leopold Damrosch assumed the direction. It was a season of great artistic distinction (it saw the American premiere of the third act of *Siegfried*), but the audiences, unfortunately, did not take to Leopold Damrosch, and he was displaced. Curiously enough, the second Jewish conductor to direct the Philharmonic was another Damrosch, Walter, son of Leopold, who took over command in 1902. Walter Damrosch also did not prove popular with Philharmonic audiences. The Damrosches, father and son, were, however, to create musical history in America with their own symphony orchestra, the New York Symphony Society.

After a period of guest conductors which saw such eminent Jewish musicians as the French Edouard Colonne and the German Max Fiedler at the head of the Philharmonic, the orchestra was reorganized, financially and artistically. A permanent subsidy enabled the Philharmonic to be economically self-sufficient. It was now prepared to undertake an ambitious artistic program, and it called upon one of the greatest conductors of the world to lead the orchestra. He was Gustav Mahler, of whom Gabrilowitsch wrote at the time: "He is the very incarnation of the highest ideals

. . . He has the kind of limitless devotion to a high cause that only a saint has . . . He presents works of the standard repertory with such spontaneity, such freshness, that one seemed never to have heard them before."

Sad to relate, America of the early 1900s was too young and immature to appreciate an artist of Mahler's stature. Because he refused to inject a popular note into his programs, his audiences rebelled against him. The musicians under his command grumbled at his merciless drive and indefatigable energy which exhausted them. As the *New York Tribune* remarked: "He was looked upon as a great artist, and possibly he was one, but he failed to convince the people of New York of this fact, and, therefore, his New York career was not a success."

Mahler remained with the Philharmonic from 1909 to 1911, and in that time—in spite of opposition—he converted the Philharmonic into a great orchestra. It was the first time in its history that the Philharmonic achieved such artistic eminence, an eminence it was later to enjoy almost without interruption.

Opposition broke Mahler's health, and in 1911 he collapsed physically in New York. A few months later, he died in Vienna.

The direction of the Philharmonic now passed on to another famous Jewish musician, Josef Stransky, whose regime persisted for more than a decade, from 1911 to 1923. Genial, soft-spoken, sincere and high-minded, Stransky was idolized by his audiences. It cannot be said that he was an artist of the stature of Mahler. He definitely had his faults: too often he catered to his audiences, playing for them the music they wanted to hear instead of the music they should hear; too often his readings were superficial. But his audiences liked his concerts, and for the first time the Philharmonic saw financial success. During his leadership subscriptions grew from \$25,000 a year to four times that amount, es-

The Story of the Jewish Conductors who have Helped to Make the Philharmonic Symphony Great

A Century of Great Conductors

By DAVID EWEN

tablishing the orchestra on a firm financial basis.

Since 1923, the Philharmonic has been host to some of the world's greatest conductors, the great majority of whom have been Jews. It is these conductors who have been responsible for elevating the orchestra to the highest rank among symphonic ensembles. Among the noted Jewish musicians to have led the Philharmonic for extended periods include the poet of the baton, Bruno Walter, who has been its director beginning with 1931 for various seasons, and who will once again conduct the Philharmonic for a few weeks during the coming year; also that demoniac spirit of the baton, Otto Klemperer, who earned his first American triumphs with the Philharmonic. Before Artur Rodzinski became the permanent conductor of the Cleveland Symphony, and Vladimir Golschmann of the St. Louis Symphony, they conducted the Philharmonic. They have since then been guests of this orchestra. Rodzinski will return to it during the coming year. For several seasons, beginning with 1929, one of Germany's greatest conductors, Erich Kleiber, of the Berlin State Opera, led the Philharmonic with extraordinary artistic success; it is greatly to be regretted that he is no longer with us.

Besides the conductors mentioned above, other Jews to have led the Philharmonic in recent years are Fritz Reiner (he, too, is returning for a brief period next year), Issai Dobrowen, and Ossip Gabrilowitsch.

It is appropriate that such distinguished Jews as Bruno Walter, Artur Rodzinski, Walter Damrosch and Fritz Reiner should have played major roles in the centennial celebration of the orchestra. For if the history of the Philharmonic has been the history of music in America, it has also been, to a lesser degree, the history of the Jews as world-famous conductors.

I KEEP HEARING IT

By BARNEY BEAR

WHEN the two postmen had finally seated themselves in the street car and lit their cigarettes, the stout one — with the red neck and flushed skin — took a copy of *Social Justice* out of his inside pocket and began to read. The smaller man looked about nervously. "George you got to be careful reading that."

"Why? What's wrong with it?" George asked, his voice deep.

"Well, you know what some people say, that's it got Nazi propaganda, or the same thing, in it. Lots of people say that."

"Now listen here, Pete, you ain't falling for all that baloney," George said, putting the paper down for a moment. "This is the only rag that tells the truth. All them other papers are in the pay of Wall Street. The international bankers got us into this war and . . ."

Pete said uneasily, "Aw, George, you know we were attacked, we didn't start anything."

George sat up. "I see all my talking ain't done you no good. Listen, who egged the Japs on? What business we got over there anyway? Let the Japs run Asia." He lowered his voice. "A lot of them Chinese are Reds. The Japs got to keep them in hand. Damn Chink might overrun the world. I thought you was smart, Pete. But here you got yourself all bulled up with this Jew propaganda. That's what the Yids want, get us steamed up so's we'll fight the war for them."

Pete puffed on his cigarette quickly. "George, in a way I sort of agreed with you before the war. But damn it, suppose Hitler *does* come over here, then what? I don't want no concentration camps, guys ordering me around. This Nazi stuff looks different as it gets nearer."

George laughed. "Just how the hell is Hitler coming over here—with all that ocean between us? More likely the Reds will invade us!"

"Yeah, but suppose he does? Hell, we never thought the Japs would attack us and they did. George, why kid ourselves, this is a war, and we're in it."

"So what?" George asked. "You like paying all these taxes, you want to get a slug in your guts? The Wall Street boys started this, let them fight."

"Answer me," Pete said. "Suppose Hitler comes over here, what we going to do? A machine gun don't stop to

ask if you're from the international bankers or from the other side of the tracks."

George leaned over. "Listen, Hitler ain't as bad as they paint him. He's got to stop the Jews from bringing Communism to the world."

Pete said, "We get off at the next corner. Ring the bell." Then as they walked down the aisle of the swaying car he added, "I been thinking a lot about this. Look at them Reds, they were supposed to be lousy fighters going to revolt against Stalin soon as they got arms. How come they're knocking the Nazis around?"

The car stopped and they got off and started walking down the block, bent against the wind. "And another thing, this Hitler must have tortured the blood out of these refugees. Of course, there's some that look like they've had it soft all their life, but . . ."

"Soft?" George yelled. "They got piles of dough. Who comes over here but the rich Yids?"

"Yeah, if they got so much dough how come they live five or six in an apartment?"

"They're cheap chislers!"

Pete said maybe, and was silent for a moment. Then he said, "You know what happened to-day? I was taking one of them registered alien books — those passports — to a family of refs. Young looking woman. Anyway, she had a sickly looking kid in bed. Maybe about eight or so. Looked something like my Jackie — that's why I happened to notice him. While the woman was filling out the reg receipt, the kid is mumbling a little and the woman says he's sick. I go over to look at him and my God — he lets out an awful scream. It turned my blood. You never heard anything like it. I didn't even touch him."

"Well the mother runs over and pushes me out of the room and then she quiets the kid and after she came out and said, 'Excuse it, please, he's very nervous. He's a little . . . upset.' She pointed to her head."

"I told her, 'That's too bad, nice looking boy.'"

"She said, 'He's only twelve. He'll outgrow it, I pray. They beat him so.'"

"Who beat him?"

"She looked at me like I asked a dopey question. 'The Nazis—in Germany. They beat him to tell where his father was. He screamed now because of your uniform . . . he thought you were a Nazi.'"

Pete stopped in front of his house. He said, "That's what I been thinking about, George, why do they have to beat the brains out of a kid? What kind of a New Order is that?"

"Aw, you're just falling for this war propaganda," George said.

"You should have heard that scream. God, a man would have to be beaten something terrible to yell like that, be so full of fear. It cuts like a razor."

"Pete, you're falling for the newspaper bunk like I . . ."

Pete started up the steps. "No, George, you didn't hear that kid. I'll see you tomorrow, George. I don't know, it isn't the newspapers, it's that kid screaming, I keep hearing it—even now. Good night, George."

He walked into the dark hallway.

NEW BRITISH INTER-
RACIAL GROUP

The British Council of Christians and Jews has been formed in England for the purpose of combating religious and racial intolerance, promoting mutual good-will among the different faiths, and fostering co-operation between Christians and Jews in solving the problems of post-war reconstruction. The joint presidents of this body are the Archbishop of Canterbury, the Moderator of the Church of Scotland, the Moderator of the Free Church Federal Council, Cardinal Hinsley of the Catholic Church and the Chief Rabbi of England. Other officers and members of the Council include many of the leading ecclesiastical and communal figures in England.

JEWS IN THE BRITISH WAR EFFORT

This comprehensive survey is reprinted from a larger article in "The Contemporary Jewish Record."

By ISRAEL COHEN

THE number of Jews in the defense forces cannot be ascertained for all countries, partly because official figures are not yet available and partly because some Jewish soldiers conceal their religion as a precaution in the event of capture by the Germans, who are known to have subjected French and Polish Jewish prisoners — particularly Jews of the Russian army—to exceptional ill-treatment.

Great Britain

For the first twenty-two months of the war, Great Britain and the Empire bore the brunt of the fighting. Every citizen took some role in the war effort. The Jews of Great Britain in the services are estimated to number over forty thousand, including over seven thousand in the Royal Air Force alone. The extent of individual effort is highlighted by the large number of Jewish families which are represented in the fighting ranks by two or three sons; at least a score of families have sent four sons, two families (Goldman and Goldstone) five sons, one family (Randall) six sons, and two families (Green of London, and Barnett of Leeds) seven sons.

Along with other British soldiers, Jews have fought and fallen in every campaign in Europe and in the Middle and Far East, on the battlefields of Libya and Abyssinia, of Greece and Syria. They fought with their mates at Hong Kong, Singapore and Malta. Wherever British garrisons are stationed—Gibraltar, Iceland, and India—British Jews are found. Every troopship conveys more of them to the various fronts. They hold important positions in all three services, including three top-ranking army officers, Major General R. H. Lorie, C.B.E., Brigadier W. R. Beddington, C.B.E., and Brigadier F. H. Kisch, C.B.E., D.S.O.*

The spirit which animates the Jewish soldier cannot be expressed more eloquently than in the following tribute, which appeared in a letter from

Chief Quarter-Master Sergeant Alfred Penner, of the Middle East Expeditionary Force, to Basil Henriques, Warden of the Oxford and St. George's Settlement in London:

"For the first time, as a man, I cried. I cannot tell you where or when it happened, but I was made to feel proud of my faith. Not ten yards away from me a Jew named Harry Cohen of Manchester was hit by a 75 mil. He died bravely as he went to the aid of his Sergeant, who had been hit by a trench mortar and had both his legs hanging off. Cohen tried to put a field dressing on but died in the attempt. Everybody in the Company referred to Cohen as a true and brave man. Nearly everybody sent words of praise to his parents. He died a soldier. I was a witness to this act of bravery and would like others to know of it."

Jews are not commonly associated with the Navy, but the British Navy List of August 1939 contained the names of over one hundred Jewish officers in the Royal Navy, Royal Naval Reserve, and Royal Naval Volunteer Reserve. Since then, the number must have increased considerably. Among the prominent names is Captain Daniel de Pass, listed as commander of H.M.S. "Cossack," leader of the Flotilla First Destroyer Division, which played such a famous part in the rescue of British prisoners from the German raider "Altmark."

Decorations have now been received by at least six Jewish naval officers. The Distinguished Service Cross was awarded to Commander R. F. Jessel, R.N., for "skill and enterprise in action against enemy submarines"; to Lieutenant Commander M. M. Bright, R.N., for "outstanding zeal and never failing to set an example of wholehearted devotion to duty without which the high tradition of the Royal Navy could not have been upheld"; to Lieutenant Martin H. B. Solomon, R.N.V.R., for gallantry in connection with the withdrawal from Dunkirk; and to Technical Surgeon Lieutenant Teviot S. Eimerl, R.N.V.R., for "courage, resource, zeal, and devotion to duty while serving with the Home Fleet in Norwegian waters and elsewhere

in the spring and summer of 1940." Another decoration, the George Cross, has been awarded to Technical Lieutenant Harold Newgass, R.N.V.R. The heroism shown by Jewish officers and men in the epic withdrawal from Dunkirk in 1940 won for more than thirty of them either decorations or mentions in dispatches, while the skill and courage of Lieutenant Raphael de Sola in piloting a small craft across the English Channel during the evacuation resulted in a subsequent appointment to the command of a vessel in the Royal Navy.

Two well-known Jewish yachtsmen, Lieutenant Colonel Claude Beddington and Lieutenant A. N. Abrahams, R.N.V.R., gave their lives while engaged in auxiliary naval duties. The former had served his country on two previous occasions, the South African War and the Great War. Nevertheless in 1939, although over seventy, he placed his yacht at the disposal of the government and fell in action while on patrol duty in the North Sea. The name of Lieutenant Dudley Joel, also killed in action, has appeared upon the Roll of Honor.

In the Royal Air Force, the Distinguished Flying Cross has been awarded to three Jewish airmen, the Distinguished Flying Medal to six, while one received the British Empire Medal, and three were mentioned in dispatches. Other decorations include a Military Cross (to Second Lieutenant Viscount Erleigh) and several Military Medals. Moreover, there are thousands of Jewish women and girls in the various women's auxiliary services (Auxiliary Territorial Service, Women's Royal Naval Service, Women's Auxiliary Air Force, etc.), and also thousands of Jewish refugees in the Pioneer Corps.

Jews have also taken a very active and prominent part in the civil defense services from the very beginning of the war; and they have received their due share of awards. Until the end of 1941 the George Cross, the highest decoration granted civilians and soldiers for unusual acts of heroism, had been awarded only thirteen times; three of these were won by Jews. The first was awarded to Sergeant Raymond M. Lewin, R.A.F., for a heroic

*Commander of the Order of the British Empire; Distinguished Service Order

action in November 1940. He was a captain of an aircraft on a night bombing expedition against Italy. Shortly after the take-off the plane crashed into a hillside and burst into flames. Sergeant Lewin extricated himself, and despite his own injuries saved the second pilot by carrying him forty yards to a hole in the ground where he lay on him as the bombs in the plane exploded. "This superbly gallant deed," said the official citation, "was performed in the dark under most difficult conditions and in the certain knowledge that the bombs and petrol tanks would explode."

The second Jewish recipient of the George Cross was Harry Errington, a member of the Auxiliary Fire Service in London, who received the award for supremely gallant conduct during an air raid. The official citation read:

"Errington was blown across a basement when a building was demolished by high explosive bombs. Although dazed and injured, he immediately went in search of two colleagues. They were pinned down by debris, and a fierce fire that broke out threatened to burn them to death. Errington decided to risk his own life in an effort to release them. The heat was almost too great to endure, but, protecting himself with a blanket, he set to work to drag away the debris with bare hands. He ignored burning wreckage that fell all around and the constant danger of a further collapse. Burned and injured, he struggled up a narrow stone staircase, partially choked with debris, carrying one of the men into a courtyard, through an adjoining building, and into the street. Then, despite the appalling conditions, he returned and saved the second man."

Because of his injuries and burns Errington had to spend about four months in a hospital. Then on the first night of his discharge, his home in London was struck during a raid. Again he helped to rescue people from a demolished building, and his calmness and courage inspired the civilians to meet the danger without panic. The third Jewish recipient of the George Cross, Technical Lieutenant Harold Newgass, R.N.V.R., has already been mentioned.

In addition, Jews have already received six George Medals and thirteen British Empire Medals. One of the recipients of the George Medal was seventeen-year-old David Lazarus, while the first British Empire

Medal award in the whole country went to Miss Rosalie Gassmann, a telephonist in the London A.F.S. Several other honors have been awarded to Jews for their courageous service in civil defense, including three Order of the British Empire decorations and one Member of the Order of the British Empire. The latter decoration was given to Dr. J. Seidenberg, of Stepney, for exceptionally brave conduct during a severe air raid in May 1941. Half-blinded by injuries, he risked his life to attend the sick and injured while under fire at his post in the East End of London.

Generous tribute to the gallantry of Jewish workers has been paid by Ritchie Calder in his book, *The Lesson of London*, in which he writes of the heroism of a squad of Jewish A.F.S. men who dashed into a fire "as fierce as a blast furnace, with foam sprays." The destruction caused by the air raids necessitated the creation of communal feeding centers, and the first of these was started by Mrs. Flora Solomon with the help of the prominent retail firm, Marks and Spencer, of which she was chief welfare officer. Her work led to the establishment of such centers all over the country. It is readily apparent that Britain's Jews have risen bravely to the challenge of war.

Canada

Jewish participation in the war effort of America's northern neighbor has been equally impressive. Jews are well represented in all the Dominion contingents. A large number were included in the first Canadian division that left for England in the summer of 1940, and also in subsequent contingents. By November 1940 there were at least three thousand in the Canadian forces, and since then the number has increased greatly. Several hundred, including many who came from the United States, joined the Royal Canadian Air Force. The most notable of these Jewish airmen was Flying Officer William H. Nelson, who received the Distinguished Flying Cross for his exploits at Stavanget and Sylt. On a later flight Nelson was killed. So great is the enthusiasm of the Jewish youth in Canada that an Air Cadet Flying Corps has been created in Ottawa by the B'nai B'rith.

The Jewish community has responded in many other ways. A national organization for war work functions under the chairmanship of Samuel

Bronfman, president of the Canadian Jewish Congress, and helps Jewish factory owners in placing their plants at the service of the government. Of the total amount contributed to the National Research Council for War Inventions, \$250,000, or one-fourth, was given by Mr. Bronfman himself. The Canadian Jewish Congress itself has contributed over 725 fully equipped recreation huts, which it has provided for most of the units of the Canadian Army. The Jewish Workman's Circle has presented the Red Cross with two mobile dental clinics, and Hadassah, the woman's Zionist organization, has established a ward named in honor of Lillian Freiman, late Hadassah leader, in a Canadian military hospital in England.

South Africa, Australia and New Zealand

In South Africa, too, Jews have rallied to the colors. A generous tribute was paid them by the Premier, Field Marshal Jan Smuts, who, in a message to the Zionist Conference at Bloemfontein (May 1941), wrote:

"In the years that follow this war it will surely be remembered that whoever else faltered or failed, the Jews played their part by the side of the Allies, and that remembrance may help to solve problems which have so far proved too much for us. In the Union the percentage of the Jewish Volunteers for military service is just as good as that of other sections of the population."

In fact, the percentage of Jewish volunteers is greatly in excess of their proportion of the population. In January 1941 there were seven thousand Jews serving in the South African forces, thus furnishing between 9% and 10% of the total enlistment, although Jews form only 4.75% of the white population. Important positions are held by Colonel F. B. Adler, Director of Artillery Training; Col. S. C. Hart, Court Martial Officer, Defense Headquarters; Colonel M. Horowich, South African Medical Corps; Lieutenant Colonel Henry Gluckman, S.A.M.C.; Lieutenant Col. I. I. Braun, S.A.M.C.; and Lieutenant Colonel Kark, Royal Army Service Corps. Many Jewish women are serving in the Women's Auxiliary Forces in North Africa and in the Union.

Among the large number of Jews in the South African Air Force, some have achieved special distinction. Har-

Continued on page 21

THE NEWS OF THE MONTH

By LESTER LYONS

IN a remarkable demonstration of unity and harmony, the delegates at the annual conventions of the Zionist Organization of America and Hadassah, held in this city, emphatically declared their determination to prosecute vigorously and fully the general Zionist policy of unrestricted Jewish immigration into Palestine and the establishment of a Jewish Commonwealth there. They specifically repudiated the objects of the Ichud, the new group led by Dr. Judah L. Magnes, which advocated a bi-national state in Palestine as part of an Arab federation. Shortly before the convention, the National Executive Committee of the Z.O.A. had strongly denounced the plan of the Ichud party. The delegates unanimously re-affirmed the resolution adopted at the Extraordinary Zionist Conference held in this city last May that in order to solve the problem of Jewish homelessness it is essential that "the gates of Palestine be opened; that the Jewish Agency be vested with control of immigration into Palestine and with the necessary authority for upbuilding the country, including the development of its unoccupied and uncultivated lands; and that Palestine be established as a Jewish Commonwealth integrated in the structure of the new democratic world."

A number of sessions were held jointly by the Z.O.A. and Hadassah, including an Oneg Shabbat, at which reports were delivered concerning the progress of the youth Zionist groups. Among the prominent non-Jewish speakers at the convention were Senator Alben W. Barkley, Bishop Francis J. McConnell, and Dr. A. Loudon, the Dutch Ambassador.

Judge Louis E. Levinthal of Philadelphia, who was unanimously re-elected president of the Z.O.A., urged the adoption of a "bold and daring program" by American Zionists that would contemplate the settlement of two or three million Jews in Palestine after the war. He also spoke of the necessity for harmony and co-operation with the Arabs not only for practical reasons but also "as a prerequisite for the maintenance of the high ethical and moral standards Zionism has always set for itself." He reiterated the demand of American Zionists for a distinct Jewish

military force in Palestine and appealed for a program of public education to enlighten American public opinion as to Zionist aspirations.

A report made by the Jewish National Fund, the official land-purchasing agency of the Zionist movement, disclosed that nearly \$2,000,000 had been raised in this country during the past year for the J.N.F. Mrs. David de Sola Pool was re-elected president of Hadassah, and Dr. James G. Heller was re-elected chairman of the National Administrative Council of the Z.O.A.

Great tribute is paid to the progress of the Jewish colonists in Palestine, in an article by Robert J. Burr, of the U. S. Bureau of Foreign and Domestic Commerce. Mr. Burr states in a recent publication of the Bureau: "They have devoted energy, scientific knowledge, zeal and large capital to the task of making the limited resources of Palestine productive, and their success has in some measure encouraged the Arabs to follow the example. As a result Palestinian agriculture has been brought forward from medieval to modern standards in the short period of the quarter of a century since the last war."

The Danish government has rejected some new demands of the Nazis for legislation against the Jews. A signal demonstration of the friendship of the Danes for the Jews was

manifested by King Christian. Upon learning that anti-Jewish measures were threatened, the King told the chief rabbi he would attend a special celebration then being held in the synagogue in Copenhagen. Later, the King attended there in full-dress uniform and with an escort.

A prominent Catholic theologian suggests that Gentiles might share penance with the Jews on Yom Kippur.

Bolivia Bans Immigration of Jews, Negroes and Mongols

The Chamber of Deputies in Bolivia has approved a bill which would prohibit the future immigration of Jews as well as Negroes and Mongolians into that country.

pur as a mark of compassion for them. Dr. Jacques Maritain has written in a current issue of *The Commonweal*: "The suggestion has been made that we Christians might display before God our brotherly compassion for Israel and make heard our cry on its behalf by praying especially for the Jews and sharing their penance on this Jewish Day of Atonement. Our relation to the Jewish people is not only a human one, it is also a Divine one, a relation of spiritual consanguinity within God's redeeming scheme."

A "Free German" movement is operating from Canada, the head of which is Otto Strasser. While Strasser rejects Hitler's method of dealing with the Jews he envisages a "Free Germany" in which Jews will not be permitted to acquire German citizenship or to marry non-Jews.

A vocational guidance and training department has been established at the Jewish Community House of Bensonhurst. The services offered will include assistance in finding employment in war and civilian industry, information as to trade facilities for industry, and counselling on educational and vocational plans. Several short war-training courses will also be conducted.

Dr. Magnes Grows Cautious

The Ichud, organized by Dr. Judah L. Magnes, president of the Hebrew University, to foster a bi-national State in Palestine in an Arab Federation, has conceded that "The Jewish Agency for Palestine has the exclusive competence to negotiate politically." In asking the Zionist Actions Committee to withhold judgment on the new group until its full political program has been announced, the Ichud declared that its founders have not negotiated and do not intend to negotiate "with external factors," meaning the Arabs. The organization stated that it would observe the laws of the Zionist organization.

Frankfort-am-Main is said by the German press to be destitute of Jews. This city, which had a Jewish population of 26,000 in 1933, had been inhabited by Jews since the twelfth century. In Austria, of the 175,000 Jews living there when it was seized by Hitler only 33,000 are said to remain.

The observation that as a reward for the Jewish war efforts the British government may revert to the policy it pursued in the last war with regard to Palestine, was expressed by Moshe Shertok, head of the political department of the Jewish Agency, at a "war-time congress" held in Tel Aviv. Mr. Shertok said that while the Palestine government admits the necessity of utilizing Jewish industry and men for war needs it fears that they may become an obstacle to other aims pursued by it. He said that the Jewish Agency is doing much to establish friendly relations between Jews and Arabs and that there is already Jewish-Arab rapprochement.

The members of the Vichy government are divided on the policy of deporting Jews from unoccupied France to German-held territory. Several members of the Cabinet have resigned in protest against such deportations. Recently, 3,500 Jews were deported from Lyon to Corsica. Several hundred Hungarian and Rumanian Jews who had been arrested in Paris were deported to an unknown destination after being stripped of practically all their possessions. Under directions from the Gestapo, French police have also arrested for deportation baptized Jews who have been members of the Christian Church since birth as well as Jewish husbands of "Aryan" women. A number of mayors of cities in unoccupied France, many of whom have supported Laval, have urged him not to yield to Germany in the deportation of Jews.

Vichy will refuse to issue exit visas to Jews in France desiring to emigrate to places other than Germany, even though these other countries have given them visas. Pierre Laval, Chief of Government, declared that this ruling will apply to all foreign Jews who have been naturalized or have entered France since 1936. The reasons given by him for this policy are that these Jews might either take up arms against Germany or work

against the interests of the French government . . . Pro-Nazi French storm troopers who invaded two synagogues in the French Riviera refused to leave until the local Jewish community paid them 1,000,000 francs. Pleas by local leaders of Catholic Church that these troopers should de-

Hayam Solomon Inspires War Bond Purchases

Pledges to buy \$2,000,000 of war bonds were made by Philadelphia Jews during the services on Yom Kippur in their synagogues. The campaign was inspired by the memory of Hayam Solomon, who had been attending Yom Kippur services in that city when he responded to a call by George Washington to raise funds for the Continental Army.

part from the synagogues were fruitless.

A nation-wide project known as Serve-A-Camp, which will try to maintain monthly shipments of gifts of useful articles to servicemen in camps of this country, has been established by the Women's Division of the National Jewish Welfare Board. This undertaking is intended to relieve the pressure on small towns burdened by the requirements of the men in service and also to open new avenues of service to Jewish women's organizations in large cities near which there are no camps. The system is already operating in six cities, each of which has pledged to serve a camp. The Jewish clubwomen in these cities assemble the articles for distribution. Six national women's organizations affiliated with the Jewish Welfare Board are assisting Serve-A-Camp.

A drive to purchase and send 1,000 fully equipped medical field units to Russia for use on the front lines has been begun by the United Jewish War Effort as part of its activities on behalf of American victory and Allied relief. Each unit will cost \$2,000 and will consist of medical equipment and supplies. The campaign is to be conducted among Jewish fraternal, religious, and women's organizations. The units will be registered in the names of their donors. This project, which is sponsored by the American Jewish Congress and affiliated organizations, has been approved by the Russian government.

A special concentration camp for Jews has been established in Morocco by the governor of this Vichy-controlled territory. Tens of thousands of Jews are already confined there. Although there are only about 150,000 Jews in Morocco, German agents are circulating reports there that the Jewish population is over 300,000. Jews have been ousted from commerce and industry there, as a result of which the colony's economic life has been seriously disrupted.

Hadassah, the Women's Zionist Organization of America, has sent \$130,000 worth of emergency war supplies to Palestine during the past year. The supplies included medical apparatus, drugs, food and clothing. The United States government gave the organization priorities for some of the articles.

Six big field ambulances made in Palestine are to be sent by the Yishuv to Russia soon for the use of the army. Each of the ambulances is completely equipped with medical supplies and will accommodate 24 persons. The ambulances have been contributed by the Victory League for Aid to Soviet Russia, which seeks the support of the Jews in Palestine for the Russian people's struggle against Hitlerism.

News (?) of Harry Baur

Harry Baur, the famous French movie actor, went to Germany some time ago to play in Nazi films. It was discovered that he was depicting an "Aryan" role, and charges were preferred against him that he had forged his family record to conceal his Jewish origin. A recent broadcast reports that for this crime Baur was executed by a firing squad.

The names of several Jewish communities in Eastern Europe experimented by the Nazis have been inscribed in the Golden Book of the Jewish National Fund for former inhabitants of those towns now living in Palestine . . . The teaching of Arabic in Keren Kayesod settlements is sponsored by the Jewish Agency as a practical means of establishing contact between Jewish teachers at teachers' conference in Tel Aviv. A text book has been compiled for the teaching of Arabic to Jewish farmers.

THE WOUND AND THE BOW

By HOWARD M. HOLTZMANN

The following is the oration which won for its author, son of Center Trustee Jacob L. Holtzmann, the 1942 De Forest Prize at Yale. The citation by President Seymour in making the award is included.

WHEN I look upon this nation striving in its mighty war effort, I am reminded of an ancient legend created by Grecian fancy of a great warrior whose name was Philoctetes. The forces of Hellenic civilization had been fought to a standstill outside of the menacing gates of Troy. They could only win through to victory if they secured the alliance of Philoctetes, a powerful soldier who possessed an invincible bow. The arrows of this bow had never been known to miss their mark, the side for which it fought had always been unconquerable. But Philoctetes, at the same time suffered from an enfeebling wound, and until this wound could be cured the value of his formidable arms was rendered impotent.

On five continents today forces of democratic civilization have been fought to a standstill—are, in some places, being slowly beaten back. The hope of an embattled world citizenry has been placed upon the alliance of the United States. For fighting men know that our vast arsenals of production and our valiant hosts of manpower hold the key to eventual victory. We, just as Philoctetes, are proud possessors of an invincible bow. But, unfortunately, like the Greek warrior, we too suffer from a weakening wound. Until we have taken steps to recognize this wound and to cure it, our force of battle arms, no matter how great, will avail us little. As in the days of Philoctetes, powerful weapons are no good unless wielded by men healthy both physically and spiritually.

The wound which saps the strength of this nation today is essentially the result of a moral collapse. The lowering of our moral standards has undermined leadership and nullified the possibilities of true national unity.

In eighteenth century America, the leadership of this country was in the hands of preachers, scholars and soldiers. Whatever their limitations, they had a strict moral sense of individual and social responsibility. They did not

worship what William James has called the "bitch goddess" Success. They led austere lives, set standards of culture and behavior, and established the mores of American life.

Nineteenth century America saw the rise of a plutocracy and the transfer of leadership to an oligarchy of wealth. The degeneration of the moral standard began at once. The intellectual leaders of the American eighteenth and early nineteenth centuries had a conception of sin. They read the Bible, believed in the Ten Commandments, and taught their progeny that hell fire awaited those who should lie, steal, break up families and murder. They were rather shaky on the exploitation of their fellow men, but such values as they had were categorical imperatives. The moral basis was the very basis of the new world. Human rights were the Endowment of the Creator; freedom of conscience was based on the idea that man had a conscience and that it was exceedingly precious; freedom of religion was based on a real desire to worship God; freedom of speech presumed a general contempt of liars and false witnesses.

I don't know just when this moral code was substituted by the idea that wrongdoing was not profitable. If you listen to the radio dramas any afternoon, you learn that crime doesn't pay—that it isn't compatible with the profit motive. The G-man always gets the gangster in the end. In the old days it used to be God and remorse that were the retribution. Nowadays God is J. Edgar Hoover, and he's an inadequate substitute. The facts of this

world seem to be that if lying, thievery, cowardice, cruelty, and greed do not make a human being thoroughly disgusting to himself and to his contemporaries they often do pay—in terms of the "goddess" Success.

Beginning late in the nineteenth century and characterizing our twentieth, moral sanctions began to give way to scientific explanations. Science confirmed the "laws" of the survival of the fittest, biological selection, historic relativism, psychological determinism. To the new generations religion became superstition, morals wholly relative. If we go on thinking that way democracy is on the rocks.

It is an historical experience that where the strong have unlimited power to oppress the weak the strong themselves become corrupt and indolent. The strong stay strong only when they impose restrictions and inhibitions upon themselves; I do not mean merely by legislation or proclamation, I mean by acting "justly", according to moral sanctions. It is a further law of societies that the people at the bottom accept the standards of the people at the top. If the intellectuals spread abroad the idea that right and wrong are relative, their intellectual rationalizations will be translated into gangsterism by the people at the bottom. If those at the top are interested only in what "pays" in terms of money, those at the bottom will be too. The Dictatorship of the Proletariat is simply reactionism to the Dictatorship of Wealth. It is the mass grabbing for

Continued on page 21

IN PRAISE OF THE AUTHOR—PRESIDENT SEYMOUR'S CITATION

Howard M. Holtzmann, of Brooklyn, with the true singleness of purpose, has devoted himself at Yale to the cultivation of what the ancient called the Trivium — grammar, logic, and rhetoric, all broadly interpreted. His disciplined mind and his original pen have won him steady acclaim. He was elected to the Dramatic Association in his Freshman Year and has been a member of its governing board. As a sophomore he began his two-year regime as trenchant dramatic critic of

the Yale *News*. He won the Lloyd Mifflin Prize in American Literature, and second prize in the Ten Eyck speaking contest as a junior. He is a member of Pierson College.

Mr. Holtzmann is an enemy of mediocrity. He has used critical acumen in his penetrating essays on the drama and literature; he has maintained high standards for his own creative scholarly work. We congratulate him upon his record, and especially upon his capture of the DeForest Prize.

BROOKLYN JEWISH CENTER ACTIVITIES

Rabbi Levinthal to Commemorate Balfour Declaration Anniversary

This Friday night, October 30th, at our late services, which begin at 8:30 o'clock, Rabbi Levinthal will preach on the subject, "The Balfour Declaration—Its Significance Today." November 2nd will mark the 25th anniversary of the issuance of the Balfour Declaration by the British Government and the sermon will commemorate this notable event in Jewish life. We trust that all of our members will be with us at this important service. Rev. Kantor will lead in the congregational singing.

Advance Notice

On Friday evening, November 6th, Rabbi Mordecai H. Lewittes will preach on the subject, "A Wanderer Through Life."

Initiation Service of New Pupils This Saturday Morning

At the services in the Main Synagogue this Sabbath morning, October 31st we shall have an initiation service in which all the new beginner pupils in our afternoon Hebrew School will participate. Rabbi Levinthal will preach the sermon dealing with this theme and Rabbi Lewittes will also deliver a message.

The children will also have part in the service. We hope that the parents of our pupils will attend and that all the members interested in Jewish education will be with us at this service.

Hebrew School

The classes are now electing delegates to the General Organization of the Hebrew School. Delegates will arrange for Keren Ami collections, sale of defense stamps and athletic activities between classes.

The beginners class has grown to such an extent, it has been found necessary to divide the class into two.

A recent innovation has been the introduction of Jewish Arts and Crafts. Students are busily engaged making pins with Hebrew monograms, plaques with Palestinian and Biblical designs.

Moses Ginsberg to be Honored At a Testimonial Dinner

On Wednesday evening, November 25th (Thanksgiving Eve) the Brooklyn Jewish Center will honor Mr. Moses Ginsberg, one of the founders and most active workers in the institution with a testimonial dinner. The dinner is arranged in order to pay tribute to him for the splendid services he has rendered, and in appreciation of his activities in behalf of the reorganization of the Center mortgage.

A very fine program is being planned for that evening. Center members are urged to make their reservations immediately. Subscription is \$5 per person. Dress optional.

Institute of Jewish Studies For Adults Now Open

The opening session of our Institute of Jewish Studies for Adults was held last Tuesday evening, and a large number of men and women have already enrolled in the various classes that the institute is offering for this season.

All the Hebrew courses are given

on Thursday evenings, between 8 and 10 o'clock. The class in Jewish History and Religion, as well as the two classes in Talmud, are given on Tuesday evenings. The morning class for women will meet on Wednesday mornings at 10 and 11 o'clock. A special announcement has been printed outlining in detail the various courses and listing the instructors giving these courses. This may be secured at the desk of the Center.

Mrs. Naomi Finkelstein at Sisterhood Meeting Nov. 9th

The Program Committee of the Sisterhood headed by Mrs. Israel H. Levinthal and Mrs. Morton Klinghoffer is happy to announce that the guest speaker at the next monthly meeting of our Center Sisterhood will be Mrs. Naomi Finkelstein who will present a Review of one of the important books of the season.

The meeting will take place on Monday afternoon, November 9th at 1:30 o'clock. Mrs. Finkelstein has appeared before our Sisterhood on several occasions and her book reviews have always made a deep impression upon the audience. We know that the women of our Center will look forward to the coming meeting on November 9th.

Young Folks League

The Young Folks League meets regularly every Tuesday evening at 9 p.m. The next meeting of the League will be held on Tuesday evening, Nov. 3rd. Music and refreshments follow the business meeting.

B. J. Kline Elected Honorary Trustee

At the last joint meeting of the Board of Trustees and Governing Board held on October 13th, Mr. Benjamin J. Kline was elected an Honorary Trustee of the Brooklyn Jewish Center.

NOTICE

Contributions to the Mortgage Redemption Fund are coming in so rapidly that we find it necessary to postpone the publication of the list of contributors. The names of all those who have participated in this grand effort to redeem the mortgage of the Center will appear in the November issue of the "Brooklyn Jewish Center Review."

Congratulations

We extend our hearty congratulations and best wishes to the following:

Mr. and Mrs. Samuel Feldman of 1643 President Street upon the marriage of their son, Abe, to Miss Faye Tannenbaum on October 24th.

Mr. and Mrs. Murray Husid of 636 Eastern Parkway upon the birth of a son to their children, Mr. and Mrs. Sidney Strauss on October 20th.

Mr. and Mrs. Morton I. Neustadter of 1333 President Street upon the birth of a son, Samuel E., on October 19th.

Mr. and Mrs. S. Skovreinsky of 426 Eastern Parkway upon the marriage of their daughter, Estelle, to Mr. Harry Gorin of Brookline, Mass.

Mr. and Mrs. B. Reibstein of 377 Montgomery Street on the occasion of the engagement of their daughter, Bluma to Mr. Dick Klein.

Mr. and Mrs. Samuel A. Seeger of 716 Montgomery Street upon the marriage of their son, Louis, to Miss Alice Krass, on October 17th. Congratulations are also extended to the grandparents, Mr. and Mrs. B. Reibstein.

Mr. and Mrs. Irving Steinberg of 1319 President Street upon the engagement of their daughter, Sylvia, to Mr. William Pariser.

Acknowledgment of Gifts

We acknowledge with thanks receipt of gifts from the following:

Prayer Books and Talcum

Mr. and Mrs. Charles Fine

Mr. and Mrs. Israel Halperin in honor of the marriage of their grandchildren Mr. and Mrs. Irving D. Melker, on October 11th.

Mr. and Mrs. Kobie Klinghoffer in honor of the Bar Mitzvah of their son, Jerry, on June 27th.

Mr. and Mrs. Abraham R. Melker in honor of the marriage of their son, Irving D., to Miss Rosalind Wolfe.

Mr. and Mrs. Morris Rosen

Mr. and Mrs. Samuel Feldman in honor of the marriage of their son, Abe, to Miss Faye Tannenbaum.

Synagogue

The Rachmil family donated a gold wine cup in memory of the late, Mr. Joseph Rachmil.

Donors to the Library

Dr. Abraham Asen
Mrs. Samuel Barnett
Ethel Bruman
Ilse Bessman
Jerry Cook

Mrs. Jacob Goell — Hebrew books in memory of the late Mr. Jacob Goell.
Irving Gumeiner
Ina Klein

Kobie Klinghoffer
Ben S. Michaelson
David Mickelbank
Louis Parnes
Mrs. Jeanette Rogat



SERVING OUR COUNTRY

BROOKLYN JEWISH CENTER HONOR ROLL

The following is an additional list of Center members, and sons and grandsons of Center members, serving with the United States armed forces. The list includes names received up to the time of going to press.

Abrahams, Irving	Levenson, Stanley
Bernhardt, Dr. Abr.,	Levine, Dr. Julius,
Captain	1st Lieut.
Bregstein, Jerry	Levitt, Arthur, Lt. Col.
Diamond, Dr. Harry D.,	Lewis, George
Eisenberg, Robert	Pharmacist, 3rd Mate
Feldman, George	Moodnick, Harry A.
Sidney, Frankel,	Parnes, Lionel
Goell, Kermit, Cadet	Perman, Walter M.
Goldman, Daniel S.	Pressman, Bernard
Goldman, Seymour J.	Seiderman, Howard
Gray, Murray	Spitzer, Dr. Irving H.,
Honig, Mervyn	1st Lieut.
Horwitz, Joshua	Strom, Louis,
Jacobs, Gerald	Seaman, 1st Class
Korchin, Dr. Leo, Lieut.	Topol, Byron
Leavitt, Joseph M.,	Wesley, Dr. Harry B.,
1st Lieut.	Captain
	Zirinsky, Richard

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Abrahams, Ephraim L.
Res. 65 Ocean Ave.
Bus. Knitwear, 93 Worth St.
Married
Proposed by Abraham N. Rosen

Boukstein, Maurice M.
Res. 1025 St. Johns Pl.
Bus. Lawyer, 50 Broad St.
Married
Proposed by Dr. David Tanenbaum and Maurice Bernhardt

Cohen, Sidney
Res. 245 Hawthorne St.
Bus. Printing, 409 Pearl St.
Single

Cornman, Mrs. Yetta
Res. 590 Eastern Parkway
Proposed by Jacob L. Holtzmann and Dr. Herman Maslow

Daum, Louis
Res. 625 Montgomery St.
Bus. Gloves, 860 Park Ave.
Married
Proposed by Joseph Tabor

Fetner, Hyman
Res. 689 Montgomery St.
Bus. Knitting, 249 Varet St.
Married
Proposed by Samuel Stark

Frauwirth, Milton
Res. 560 Lefferts Ave.
Bus. Bedspreads, 22 W. 27th St.
Married
Proposed by Kalman I. Ostow

Glassberg, Joseph
Res. 1540 President St.
Bus. Pharmacist, 375 Madison Ave.
Married
Proposed by Joseph Goldberg

Goldsmith, Edward
Res. 780 Montgomery St.
Bus. Fixtures, 361 Stagg St.
Married
Proposed by Mr. & Mrs. M. Dvorkin

Goldsmith, Herman
Res. 595 Lefferts Ave.
Bus. Fixtures, 361 Stagg St.
Married
Proposed by Mr. and Mrs. M. Dvorkin.

Halperin, Harold
Res. 789 St. Marks Ave.
Bus. Real Estate,
Married
Proposed by Louis Halperin

Hyman, Charles
Res. 400 E. 58th St.
Bus. Underwear, 148 Madison Ave.

Married
Proposed by Max Berkowitz

Jaffe, Benjamin
Res. 741 Montgomery St.
Bus. Teacher, 7301 Ft. Hamilton Parkway
Married
Proposed by Morton Klinghoffer and Dr. Henry Sandler

Lack, David S.
Res. 48 E. 91st St.
Bus. C.P.A.
Married

Miller, Samuel
Res. 891 Montgomery St.
Bus. Real Estate
Married
Proposed by Mendel Hecht

Samuels, Louis H.
Bus. Lawyer, 291 Broadway
Res. 763 Eastern Pkwy.
Married
Proposed by Joseph Goldstein

Schmulevitz, Philip
Res. 814 Montgomery St.
Bus. Woolens, 234 Fourth Ave.
Married
Proposed by Mr. & Mrs. M. Dvorkin

Seeger, Hal
Res. 716 Montgomery St.
Bus. War Dept., Astoria, L. I.
Single
Proposed by Samuel A. Seeger

Segan, Martin
Res. 2045 Strauss St.
Bus. Clothing, 140 - 5th Ave.
Married
Proposed by M. Dvorkin.

Shorin, Ira
Res. 501 Montgomery St.
Bus. Petroleum, 230 Park Ave.
Married
Proposed by Morris Shorin

Solomon, Jacob
Res. 840 Nostrand Ave.
Bus. Confectionery & Restaurant
Married
Proposed by Frank F. Rose

Strauss, Irving P.
Res. 919 Eastern Pkwy.
Bus. C.P.A., 6 E. 45th St.
Married

Sonet, Samuel
Res. 50 Lefferts Ave.
Bus. Public Accountant,
342 Madison Ave.
Married
Proposed by Herman Lambert

Stromfeld, Louis
Res. 616 Nostrand Ave.
Bus. Haberdasher, 1323 Fulton St.

Married
Proposed by Mrs. Lester Lyons and Mrs. Albert Witty

Weintraub, Maurice
Res. 135 Eastern Parkway
Bus. Textiles, 525 Broadway
Married
Proposed by Maurice E. Goldberg

Zechnowitz, Jacob
Res. 2121 Beekman Pl.
Bus. Tea-Coffee, 185 Division St.
Proposed by Mendel Hecht

Reinstatements

Berman, Dr. Harry
Res. 1408 President St.
Bus. Physician
Married
Proposed by Dr. Abraham Levine

Cooper, Harry
Res. 146 Lincoln Rd.
Bus. Razor Blades, 35 York St.
Married

Hoffman, Samuel
Res. 560 Lefferts Ave.
Bus. Stationery, 459 Broadway
Married
Proposed by Jacob S. Doner

Litchfield, Dr. Harry R.
Res. 881 Washington Ave.
Bus. Physician, 60 Plaza St.
Married
Proposed by Abraham Kaplan

Nelson, Philip
Res. 71 Penn St.
Bus. Linens, 647 Kent Ave.
Single

Rosen, Harry
Res. 277 Eastern Parkway
Bus. Dresses, 1350 Broadway

Rubin, Saul
Res. 421 Crown St.
Bus. Law, 44 Beaver St.
Married
Proposed by Solomon Mitrani

Sherry, Joseph
Res. 763 Eastern Parkway
Bus. Pajamas
Single

Smith, Dr. Norman
Res. 1342 Carroll St.
Bus. Physician
Married
Proposed by Mrs. Morton Klinghoffer and Mrs. H. D. Raabin

MAURICE BERNHARDT, *Chairman*
Membership Comm.

Businessmen's Calisthenics Class

Monday, Wednesday and Thursdays
at 5:30 p.m. and Sundays at 10:30 a.m.

Clubs

The clubs got under way for the current season on Saturday, October 17th. At that time the following clubs were organized:

Inta-League (Boys) — This group accepts members who are in their senior years of high school. The group plans an active program including athletics, social activities, discussions on Jewish topics and study of first aid. Prior to the regular meeting every Saturday night, there is a gymnasium period at 7 o'clock. The leader is Mr. Irwin Rubin.

Inta-League (Girls) — This group accepts members who are in high school. Red Cross work, discussions and dances are among the activities planned for the near future. After each regular meeting on Saturday night

NOTICE

Because of the delay necessitated by the closing of the Center mortgage, the Testimonial Dinner to be tendered to Mr. Moses Ginsberg has been postponed to Wednesday evening, November 25th (Thanksgiving Eve.)

the boys and girls of the Inta-League meet in the social room at 9 for dancing. The meeting of the Inta-League starts at 8 o'clock. The leader is Mrs. Margaret Ozer.

Shomrim — Boys in their junior years of high school are eligible for this club. Each Saturday night the club meets in the gymnasium at 7:30 for the athletic period, before the business meeting. The leaders are Mr. Sidney Wiener who is also in charge of general athletic activities and Mr. Ephraim Goldberg.

Vivalets—This club is open to girls in the upper grades of elementary school. The following officers have been elected: Gladys Douglas, president; Leanne Greene, vice-president;

Dorothy Sholiss, corr. secy.; Carol Kahn, rec. secy. and reporter; Donna Mitrani, treasurer. Defense work will be one of the leading activities of the club. Meetings are held on Saturday night at 7:15. The leader is Miss Dorothy Mandelbaum.

Maccabees — Boys in the upper grades of elementary school are eligible to join. Meetings are held every Saturday night. There is a gymnasium period at 6:30 followed by a meeting. The leader is Mr. Buddy Lowenfeld. A basketball game is being booked for the near future.

Candle-Lites—Girls above ten are included in this group. Meetings are held every Saturday night at 7:15.

The A.Z.A. of the B'nai Brith is holding its first meeting of the season on Sunday night, November 1st at the Center. Membership will be open only to Center members. A social program is planned.

The Dramatic Group under the direction of Phoebe Hoenig will hold its first meeting on Sunday, November 1st at 2 p.m.

The clubs are under the supervision of Rabbi Mordecai H. Lewittes. Membership is open to children of Center members and to those attending Center schools.

Heart Diseases To Be Discussed on Nov. 2nd

The speakers at the second lecture of the series on "Health During the War," on Monday evening, November 2nd at 8:30 o'clock, will be Dr. Sidney P. Schwartz, cardiologist at the Montefiore Hospital and Assistant Clinical Professor at Columbia University, and Dr. Harold E. B. Pardee, Assistant Professor, Clinical Medicine at Cornell University Medical School, and Assistant Attending Physician N. Y. Hospital. Dr. Schwartz will speak on "Modern Views of Heart Disease" and Dr. Pardee will discuss: "Heart Disease in Relation to Recruits and Soldiers."

On November 9th the speaker will be Raphael Kurzrock, M.D. and Ph.D., former Professor of Obstetrics and Gynecology, Columbia University, and attending Obstetrician and Gynecologist at the Morrisania Hospital. The subject of his address will be "The War Efforts and the Physiological Functions of Women."

There is no charge for admission to the health lectures. Center members and their friends are cordially invited.

FORUM LECTURES

Conducted by the
Brooklyn Jewish Center

23rd SEASON

Opening Lecture for the
1942-43 Season

NOVEMBER 23rd

DR. STEPHEN S. WISE
Famous orator and Jewish leader.

NOVEMBER 30th

FLETCHER PRATT

Former military authority of the "New York Post." Expert on naval and military affairs.

DECEMBER 7th

DR. WALTER FISCHEL
Lecturer in Oriental studies, Hebrew University, Jerusalem; Authority on the life and history of the Near and Middle East.

DECEMBER 14th

SIGRID SCHULTZ

Famous woman correspondent and radio commentator; Director of Berlin Bureau of the "Chicago Tribune" — 1925-1941

DECEMBER 21st

DR. JOHN HAYNES HOLMES

Noted leader of opinion long popular with Center audiences.

DECEMBER 28th

DR. ANUP SINGH

Biographer of Nehru; Political scientist; Authority on India and the Far East; Editor of "India Today."

ONE OF AMERICA'S
FAMOUS FORUMS

**Rabbi Levinthal's Book "Judaism"
Now in Third Edition**

Funk and Wagnalls Co., the publishers of the book by Rabbi Levinthal have just announced the publication of the 3rd edition of the volume "Judaism—An Analysis and an Interpretation."

The Rabbi's other book, "Steering or Drifting—Which?" went into the 3rd printing just about a year ago. The publication of three large printings of sermons and lectures is unique in the history of Jewish books in America and speaks well for the popularity which these volumes enjoy.

**Bernstein Awarded \$800
Cornell Scholarship**

Arthur Harold Bernstein, grandson of Mr. and Mrs. Alex Bernstein has been awarded the \$800 Cornell University Scholarship.

Arthur Bernstein was a member of the Debate team which won the Long Island Championship in 1940, the New York State Championship in 1941, and which represented Malverne High School in the nation-wide contest of the National Forensic League at Lexington, Kentucky. This year he won the New York State Championship in Extemporaneous Speaking.

Class in Talmud

Mr. Jacob S. Doner, member of our Governing Board, conducts a class in Talmud every Wednesday evening at 8:30 o'clock. Mr. Doner is also conducting a class in Talmud on Saturday afternoons throughout the year.

**Season's First
BASKETBALL GAME**

will be played

This Sunday Evening, Nov. 1st
at 9 o'clock

Brooklyn Jewish Center

vs.

8th Avenue Temple

Admission including Tax:
55c to all

The next home game: November 8th
NEWARK, Y.M.H.A.

Y.F.L. Invitation Dance follows game
and between halves

Additions to the Library

The following books have been acquired by the Center library recently and are now available for circulation:

Beyond the Urals—by John Scott.
The Song of Bernadette—by Franz Werfel.

Argentina—by John W. White.
New Worlds in Science — by H. Word.

Lives—by Hendrik Van Loon.
The Jews in the Christian Era—by Laurie Magnus.

The New Order in Poland — by Simon Segal.

Greek in Jewish Palestine — by S. Lieberman.

Odyssey of Faith—by B. Heller.
History of the Jews in England—by C. Roth.

The Jews in Spain — by A. Neumann (2 vols.)

The Mediterranean—by Emil Ludwig.

Stalin—Emil Ludwig.
A Harvest of Hebrew — Verse — by H. H. Fein.

The Vocabulary of Jewish Life—by A. M. Heller.

Judaism—by I. Epstein.
Menahem Ussischkin — by Joseph Klanner.

Archaeology and Religion — by W. E. Albright.

Yehuda Halevy—by David Druck.

**Jewish Theological Seminary to
Celebrate 55th Anniversary**

Gov. Herbert Lehman has joined Prof. Louis Finkelstein in calling an extraordinary conference which will be held at the Jewish Theological Seminary on Sunday, November 8th to discuss the place of the Seminary in the future of Jewish life in America. This conference will mark the beginning of a series of events commemorating the 55th anniversary of the founding of the seminary.

**The Brooklyn Jewish Center
is now conducting a
SPECIAL CAMPAIGN
for the sale of
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RACHEL OF PALESTINE

Rachel's really productive literary period began after her friends had practically compelled her to desert the soil for the sake of her health, which worsened as time went on, and she settled in Tel-Aviv. In a high room overlooking the Mediterranean, the ailing poetess sought to express in poems all the love for life and humanity that filled her heart. Yes, and her poems were triumphant, too: she sang of the Kinnereth, of the fields, of the trees and flowers, of the blooming Jewish homeland.

When Rachel's body finally succumbed to the plague that ravished it her mourners in the Holy Land were legion. One old friend, Ben Zion Israeli, vowed to commemorate her name by planting a garden, *Gan Rachel*. Israeli decided to make his garden an entirely original one, for to his mind, the poetess' chief characteristic was individuality and originality. So

Continued from page 7

thinking, he planted in *Gan Rachel*, Rachel's Garden, a number of date-trees.

Now, it is true that there have been for many centuries, and there still are, many Arab-owned date-trees; but these are old and decaying and devoid of any fruit. Egypt and Iraq were the only two neighboring countries which possessed fruit-bearing date palms. Surprisingly, Israeli managed to transfer the desired plants to Rachel's Garden. Today, this plot of ground near Lake Kinnereth is chock full of date-palms, rising gloriously to the heavens.

In her poem-will Rachel asked that she be buried in the fields close to the blue, violin-shaped Kinnereth. And there she rests in eternal peace, her tomb an inspiring symbol to the men and women who have pledged themselves to the creation of the Jewish Homeland.

JEWS IN THE BRITISH WAR EFFORT

Continued from page 12

old Rosofsky (Johannesburg), who met his death in an R.A.F. attack on Wilhelmshaven on September 24th, 1939, was the first Dominion pilot to be killed in combat. Flying Officer William Trager (Southern Rhodesia) destroyed an 8,000 ton enemy tanker in Tripoli harbor by a direct hit and was awarded the Distinguished Flying Cross. Two other South Africans who received the D.F.C. were Lieutenant D. W. Golding and Lieutenant D. F. Jacobs. The honor of receiving the surrender of the Island of Jumbo, Italian Somaliland, from the Italians, fell to the lot of Lance Corporal Michael Ben-Arie (Cape Town). A very large number of Jewish casualties was sustained in the Libyan campaigns.

Both Australia and New Zealand have also furnished relatively large contingents of Jews to the forces of these Dominions. Among the Jewish

airmen of Australia the most notable is Squadron Leader Julius Allen Cohen, who was awarded the D.F.C. Another squadron leader and a namesake, Ronald J. Cohen, of the Royal New Zealand Air Force, was awarded the Air Force Cross.

As in Great Britain and Canada, so too in South Africa and other parts of the Empire, Jews have given generous financial aid to the war effort. Harry Landau, chairman of the War Service Council of the South African Jewish Board of Deputies, headed the list of contributors to the National War Fund with £10,000, while Durban's small Jewish community of 1,300 persons raised £14,000. The South African Union of Jewish Women has provided a Red Cross ambulance, a field laboratory, and an air ambulance. The Jews of Sydney, N.S.W., subscribed £5,000 to provide the Sir John Monash Recreation Hut and the Anzac Buffet, which jointly accommodate 1,200 men.

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THE WOUND AND THE BOW

what strong and predatory individuals have grabbed for first.

Opposite expressions of action and reaction are noticeable where leadership standards are otherwise. We know that crews on warships are famous for fighting loyalty. But on warships the

rule is that the captain goes down with his ship. Therefore he lives under a moral sanction awe-inspiring to all—the sanction of leadership that expects less of others than itself.

No democratic society can be broken up as long as leadership is held by

men who lead austere lives and behave with justice, kindness, intelligence and cold, hard courage. The moral sense of the lower classes is intuitive and responsive. They will quite rightly plunder plunderers, loaf on idlers and soak the rich, the moment riches become the symbol of timid hoarding or conspicuous waste.

The moral regeneration of our society cannot begin at the bottom except through a process of extreme revolution. It has to begin among the privileged who voluntarily relinquish luxury for the sake of setting a standard. Leadership must put itself out of reach of envy. An extreme sense of duty and responsibility accomplishes this. For you can be sure that when you roll up your sleeves and pitch right into the dirty work, no one will envy you the weight of your responsibilities or the urgency of your duties.

Until our leadership, the leadership which you and I must supply, has accomplished this, America's wound will gape gangrenously unhealed, and America's precious bow will be rendered impotent by the moral malady, the spiritual sickness. But when we have cured our wound, as cure it we can, and when we have drawn tight our bow, *as draw it we will*, this nation will have nothing further to fear.

CIVILIAN WAR ACTIVITIES

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Monday—8:30 to 10:30 p.m.—given Miss Osterman.

Tuesday—8 to 10 p.m.—given by Miss Osterman.

Wednesday—8 to 10 p.m.—given by Dr. Goldring.

Thursday—2 to 4 p.m.—given by Miss Osterman.

Advanced First Aid

Thursday—8 to 10 p.m.—given by Mr. Beckerman.

Nutrition

Monday—8:30 to 10:30 p.m.—given by Miss Osterman.

Bandage Work on Tuesdays

The work of making bandages for the Red Cross will be continued on Tuesdays from 10:30 to 4:30 p.m. and from 8:30 to 10 p.m. Those who wish to volunteer for this important work are requested to please come during these hours and to bring a white Hoover apron and a pair of scissors.

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TO MOSES GINSBERG and the MORTGAGE REDEMPTION FUND COMMITTEE

Together with the many members of the Center, I extend my greetings to Mr. Moses Ginsberg on the occasion of the Testimonial Dinner which will be tendered to him on November 25th. I heartily join with them in paying tribute to a man who has rendered such devoted service to the Brooklyn Jewish Center, particularly in connection with the redemption of the Center mortgage, and to the community at large.

It has been a privilege for me to have been associated with the fine women and men of the Governing Board of the Brooklyn Jewish Center, and to have had a share in the efforts that are being made to relieve our beloved institution of its mortgage burden.

NATHANIEL L. GOLDSTEIN

Candidate for Attorney General of the
State of New York



To His Outstanding Achievements,

Moses Ginsberg

has added another, and "Consolidated" joins his many friends in acclaiming him for his untiring efforts and congratulating him on his fruitful results in connection with the redemption of the Center mortgage.



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The Brooklyn Jewish Center Review

A GUEST OF HONOR

By LOUIS J. GRIBETZ

LETTERS FROM THE BOYS IN SERVICE

THE FIGHTER, TORRES

By SAMUEL PASNER

MEMOIRS OF A REFUGEE

By DR. ERNST WARSCHAUER

THE CENTER'S OWN MOSES GINSBERG

By JOSEPH KAYE

THE DEAD HAVE NAMES

By R. K. KENT

THE GREEN NECKTIE

By ARTHUR SCHNITZLER

NEWS OF THE MONTH

By LESTER LYONS

NOVEMBER

1942

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A GUEST OF HONOR

ON the Eve of Thanksgiving a large audience will assemble at the Brooklyn Jewish Center to testify to their appreciation and gratitude for Mr. Moses Ginsberg's services to the community. Not only will men and women who have known and worked long with Mr. Ginsberg at the Brooklyn Jewish Center be present but also the gathering will be honored by the presence of many civic and communal leaders who will come to show their esteem for the guest of honor. A magnificent banquet is being prepared and all timely and essential steps are being taken to make the occasion a memorable one.

It is with singular appropriateness that this great compliment is paid to Mr. Ginsberg. Spontaneously, heartily, and unanimously, the Center chose him as the guest of honor because he is a man of honor, a servant of honor. He was chosen not because of what he might or would give or do for the Center but for what he has done and given.

The day for this celebration is well chosen for it coincides with the successful campaign now being conducted to raise the needed funds for the elimination of the mortgage on the Center building.

No one has more constantly emphasized the importance of freeing the institution from the burden of the mortgage than Mr. Ginsberg, nor has any one else labored more tirelessly and devotedly towards that goal. "Before I die I want to see the Center without a mortgage," has been the wish frequently expressed by him.

To be the guest of honor at a fine gathering, coupled with the fulfillment of a high purpose, is a reward which comes to few men.

The place, too, has been fittingly chosen for this congratulatory event. For 23 years Mr. Ginsberg has lab-

ored, indefatigably and in a large way, to establish and develop the Brooklyn Jewish Center. With the patience, devotion and self-sacrifice of a mother, he has watched the Center grow from an idea to its present important position. The worker has good cause to rejoice in his work. The seed he helped to plant 23 years ago, and which he constantly nurtured, has yielded good fruit. The Center is a product of his mind and life. His dream has received magnificent shape and form. His faith and his labors have been rewarded.

What prevailed upon Mr. Ginsberg to pursue such activity? Why did he make it his burden? Why did he persist in his zeal? His undertakings sprang from a Jewish sense of duty, a moral duty to advance the spiritual health of the community. He was unable to feel at ease in the presence of duty unfulfilled.

More than at any previous age in history, our world needs desperately this sense of communal awareness, this sense of civic duty, as a working-power in our every-day life. It is this sort of social conscience which is the hope and safeguard of society, the source and symbol of our democratic way of life. The world cannot be right until man is right. Man is not right when, like the ant, he only collects and uses, or, like the spider, merely makes cobwebs out of his own substance.

When the matter of the dinner was first broached to him, Mr. Ginsberg pleaded that he did not merit such honor. It was only after much persuasion that he yielded, and then on the condition that he be regarded simply as a representative of the many men of the Center who, in close and remarkable co-operation with him, made the redemption of the mortgage possible. He specifically requested that these men also be given places of hon-

or and distinction. It is fitting, therefore, to mention here, within the limits of the available space, the names of some of these men who, conscious of their responsibility to this institution, gave their wholehearted and noteworthy aid in behalf of the mortgage campaign.

Included in this honor list are: our beloved Rabbi, Dr. Israel H. Levinthal, who has invested this campaign with a moral aura and quality and infused its many valiant workers with the fervor of spiritual crusaders; the Chairman of the Mortgage Campaign Committee, Max Herzfeld, whose conviction of the necessity and success of the enterprise created an atmosphere of optimism which gave a vitalizing and sustaining impetus to the campaign; Samuel Rottenberg, who, with renewed fire and vigor, preached incessantly the responsibilities of the members to the Center; Samuel Lemberg, whose foresight helped initiate the project and whose undaunted enthusiasm was matched by his vigorous efforts; David Goodstein, whose inexhaustible enthusiasm impelled him to make it his daily task to advance the campaign; Morris Brukenfeld, who, through his never-failing common-sense, proved himself a tower of strength in the drive; Isidor Fine, whose wise counsel and diligent efforts were invaluable to the project; Maurice Bernhardt, whose constancy to Center activities is proverbial, and who assumed an important role in the present task; our beloved president, Joseph M. Schwartz, who, virtually from a sick-bed, was one of the leaders in the campaign; Judge Emanuel Greenberg, who with his usual devotion and assiduity, plunged wholeheartedly into this noble work; Samuel Greenblatt, one of the founders of the Center, who missed no opportunity to participate in the great mitzvah of redemption; Hyman Aaron, who, as usual, distinguished himself as a sturdy pillar in Center activities; Morris Miller, who again manifested his deep interest in the

Center; and our omnipresent Administrative Director, Joseph Goldberg, whose advocacy of the elimination of the mortgage antedates the present campaign, who, quietly and inconspicuously early turned the attention of the leaders to this problem, and who, with admirable ease and skill resolved the administrative complexities of the campaign into a smooth and practicable path for the workers to follow.

Numerous, too, are the other members of the Center—whose names, we regret, cannot be recorded here for lack of space—who were valiant soldiers in this campaign.

Our guest of honor frequently employed a favorite phrase: "and so on." This phrase may well be applied to Mr. Ginsberg himself. May he continue "so on"—on and on—as he has conducted himself before. May he long continue to use his great talents and resources for worthy causes. May he continue for many years to come to be that fine instrument by which the other members of the community may learn and receive the example of humanity and social sympathy of which the world is so much in need.

—LOUIS J. GRIBETZ

"JEWS AS THE FIRST HERRENVOLK"

*From an editorial in the London
Jewish Chronicle)*

HERE is an observable tendency nowadays to describe the racialism of Hitler as really a Jewish doctrine, and, oddly enough, this seems to be creeping into Christian pulpit deliverances. It was most marked, perhaps, in a sermon preached some time ago by the Rev. Dr. L. Hodgson, Canon of Christ Church and Regius Professor of Moral and Pastoral Theology in the University of Oxford.

"Convinced that they were the chosen people," declared the Canon, "the Israelites had for long interpreted this vocation as commissioning them in the name of God to overpower and either exterminate or reduce to subjection all other peoples. Despite the protests of a long line of prophets through whom God was seeking to educate them out of this delusion, it persisted to the end: the ideal of a world order based on the dominance of a Herrenvolk is one of the genuinely Jewish contributions to political theory."

There is, of course, no truth in this charge, so terribly grave in existing conditions. Against it need only be

"JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

FOR three weeks, from November 15th to December 3rd, the American people will witness a unique campaign that will be carried on in every community throughout the land. It will be known as the United Church Canvass, and will be under the joint auspices of all religious bodies in America. The purpose will be to promote the cause of religion among all the people of our land, and for once we will have a real united effort of all denominations.

The campaign has interested some of the leading figures in public life. President Roosevelt has given it his warmest endorsement and his wholehearted encouragement. All other drives will suspend for this period, so that nothing will interfere with its success. Even the American Red Cross which was to have had its annual Enrollment Drive at this time, has postponed its effort in order to be of service to the United Church Canvass.

The purpose of the movement is to interest every man, woman and child in the role that religion plays, and to bring them closer to the House of God of their denomination. It is a movement to bring new strength to the Synagogue and to the Church, and to create a closer bond between these institutions and the people. Through the press and the radio, an effort will be made to promote Church and Synagogue attendance, and to increase the support of these institutions so that they may be of greater usefulness to the communities.

It is true that in America we have a separation of Church and State. The Church has no official connection with our governmental affairs. This is one of the great blessings of our American Democracy, an important forward step in the whole concept of political

life. It is, however, equally true that religion plays a vital role in the lives of the great mass of the American people, that the heart of the American people is devoted to God and to God's Law. That, too, is the secret of the strength of America. And the more that the truths of religion become part and parcel of our lives, the greater will be the strength of our beloved country.

In these days in particular, when the forces of barbarism are threatening to destroy the ideals of religion, it is even more necessary for us to rally around the banner of religion and to give it our wholehearted devotion.

By a happy coincidence, the Center effort to pay off its mortgage comes at the same time as this United Church Campaign. That effort, too, is the symbol of our realization of the great value of an institution such as ours in the defense of the ideals for which America is battling today.

But the purpose of the Campaign goes far beyond mere financial support. That is essential, but that alone is not enough. Its real purpose is to instill the habit of Church and Synagogue attendance, to make prayer a vital and essential part of our lives.

I feel confident that all our Center members will give this effort on the part of all religious forces their fullest cooperation and heartiest support, and will, by their more frequent attendance at all our services, show that they value the priceless benefits which communion with our God can bring to us.

Israel H. Perenthal

set the Jewish law of equality for the stranger and the inborn, or the fine and lofty principles enunciated by the Jewish sages in such sayings, e.g., as that the pious of all nations have their portion in the world to come. The Israelites did, it is true, regard themselves as the "chosen people," as many other peoples have done or still do. But they used the words in the

sense that they had been the chosen medium for the proclamation of the Divine law. If Dr. Hodgson denies this he is challenging Sinai and laying the axe at the very roots of the creed that he expounds and presumably wishes to practise. Jews have never abused this high God-given privilege. Always they have regarded it as a burden, though a joyful one.

I MET Henry Torres at his desk in the office of *La Voix de France*, a French newspaper of which he is now editor-in-chief. This exile and refugee from his native French soil proceeded to speak to me in very eloquent, fluent and forceful French that rapidly revealed the brilliant orator, the world-famous criminal lawyer, the prominent political personality, the noted journalist and the fighting Frenchman whose courtroom battles brought life and liberty to those seemingly doomed to certain death and destruction. As I listened to him, I soon began to see unfolded before me the story of the man who has been described as the Clarence Darrow of France.

Torres was born on October 17, 1891. His father's services to France were recognized in honors bestowed upon him, and his mother was the former Berthe Lavaillant, daughter of an official who played a prominent part as prefect and director of national defense during the early days of the Third French Republic.

His parents settled in the great French port, Bordeaux, when he was a child. There Henry Torres received his early schooling. The education and instruction given him did not stress to the slightest degree any elements of Judaism. The few Jews found in Bordeaux, as Torres told me, had little interest in Jewish culture or their Jewish origin. However, the Dreyfus case was still agitating the world then, and as he grew older Henry commenced to hear more and more about the ordeal of Captain Dreyfus. He became more conscious of his own Jewish origin and of the sufferings of the Jewish race. Today he recalls with pride how, as a boy, he came in contact with one of the chief agitators against Captain Dreyfus and struck at him repeatedly with his fists. He also cherishes the memory of his meeting Dreyfus in later years and of the expression of gratitude from the Jewish martyr when Torres related this boyhood incident. And when, in 1935, Dreyfus went to his eternal resting place, Torres stood beside the sole surviving son, Pierre, at the funeral procession.

Torres chose the law as his profession, and studied in Paris. He quickly became prominent as a brilliant attorney and a fighter for causes he believed in. When the first World War commenced, Torres joined the fighting forces of France. He was seriously

wounded in battle and awarded the *Croix de Guerre* and given four citations for conspicuous bravery.

Released from the military hospital, he turned for some time to journalistic activities. As general secretary of the newspaper, *L'Eclaire*, he gained some knowledge of journalism. A half year later he became editor-in-chief of the *Journal du Peuple*.

Later, through his journalistic work, he acquired an interest in politics. He served as the political director of *L'Oeuvre*. Within a year he was a member of the Chamber of Deputies. His eloquence and ability elevated him in the Chamber to the rank of Vice-President of the Committee on Foreign Affairs. In that capacity he presented to the French deputies for ratification the Franco-Soviet non-aggression pact. His support and that of Herriot paved the way for a favorable vote on the pact. Today he ascribes his subsequent defeat at legislative elections to the interest he took in this treaty, but he is firmly convinced that he acted for the very best interests of France.

For a while he specialized in dramatic criticism. The *Guinguette* engaged him as its critic. He collaborated on the adoption of the popular American play, "The Trial of Mary Dugan." The production was very successful.

Torres is, however, first and foremost a lawyer. I learned from him that he used to be in courtrooms almost daily, often handling as many as six lawsuits in one day, and at times pleading before judges and juries till midnight.

"I have defended many outlaws in my life, and now I myself am an outlaw," Torres says. He refers to his being forced to flee for his life from a regiment unfriendly to Jews.

He looks back upon his legal services with a feeling of satisfaction because he steadfastly refused to accept the defense of all associated with fascism. He relates how agents of a Yugoslav Quisling appealed to him to represent those responsible for the as-

The Story of the Clarence Darrow of France

By SAMUEL PASNER

sassination in 1934 of the Yugoslav King Alexander and of the French Foreign Minister Barthou, and adds with pride that he emphatically refused.

Torres also refused to represent the family of a Croatian deputy who was said to have been murdered at a parliamentary session, because he was convinced that the Croatian movement was closely linked with Italian fascism.

On the other hand, he defended vigorously every person who was prepared to avenge injustice.

The trials in which he participated often reflected the political history of the times. Of all these cases, Torres today believes that the most difficult to try was the one involving Sholem Schwartzbard.

Born in Russia, Schwartzbard left his native land for France and fought with the French army during the First World War. He was wounded and received the *Croix de Guerre*.

His brother Ferdinand too fought for France and too, won the *Croix de Guerre*. Subsequently, Schwartzbard returned to Russia, where he remained until 1920. He became an eye-witness to terrible pogroms in Ukraine, of mass massacres of Jews said to number fifty thousand. He learned of the death of about fifteen members of his own family, and considered Simon Petlioura responsible for those deaths. He sought vengeance. He returned to Paris in search for Simon Petlioura. When he found him, he fired his revolver at him five times, exclaiming, "Murderer! That is for the massacres! That is for the pogroms!" The head of the armies of the republic which was established in Ukraine died. Schwartzbard, told of his death, declared: "I killed a murderer."

The Jewish world was galvanized into instant action. They saw in Schwartzbard an avenger of injustice and pogroms.

Torres told me that he determined

to change the accused into an accuser, and to conduct the trial against the pogroms. In fact, as he concluded his masterful summation to the French jury, he turned to Schwartzbard and exclaimed: "No, it is no longer you, Schwartzbard, who are on trial here: it is the pogroms." Then he asked the jury to declare his client innocent "in order to condemn the pogroms of yesterday," and "in order to prevent the pogroms of tomorrow." "It is as a Jew," Torres told the jury, "that Schwartzbard decided to commit the act which, in his mind, was to avenge the Jewish people for the atrocities committed by the armies of Petlioura and of which he had been the outraged witness."

Sholem Schwartzbard was acquitted.

Messages of congratulation reached his advocate from all parts of the world. From New York he received these congratulatory words: "American Jewry, in particular the Federation of Ukrainian Jews in America, congratulate you with all their hearts for your success in the liberation of Schwartzbard." Another message from Argentina read: "Thousands of Jews gathered together in the great synagogue of Buenos Ayres, celebrating in an impressive meeting the historic acquittal of Schwartzbard by a French jury and tribunal, congratulate our dear Counsellor Torres." From Beyrouth the Jews wrote him: "We admire French justice. We congratulate you on your pleading of a noble humanitarian cause."

The Schwartzbard case aroused Torres, the man, towards a realization of the position of his co-religionists, just as the Dreyfus case had aroused Torres the boy. He wrote in a pamphlet that "the Jewish suffering characterizes, and we might say, symbolizes, all the sufferings of humanity," and added that "it is not tomorrow, it is this very day that we must spread hatred of anti-Semitism."

Later, when a Jewish young man of seventeen fired the shot that killed Ernst vom Rath, of the secretarial staff of the German Embassy in Paris, Torres hastened to prepare the defense of the accused, Herschl Grynszpan. He saw Grynszpan constantly, comforted him with his presence, and interviewed witnesses from Poland. But a decision was reached to postpone the case. Torres today speaks with admiration of this boy as one who tried to avenge the wrong done to his co-religionists after he had received a

letter from his parents at the Polish frontier to which the Gestapo cruelty had driven them together with many other Jews.

When the Nazis attempted to fasten the blame for the Reichstag fire on certain individuals, these appealed to Torres to defend them. Hitler refused to permit him to go to Berlin. Torres, therefore, addressed a huge mass meeting in protest in Paris. He believes today that this propaganda forced the Nazis to abandon a plan they formed to declare guilty all the accused and to put them to death.

Torres used the same strategy that he followed in the Schwartzbard case to obtain an acquittal for the Parisian girl, Germaine Berton. She was accused of shooting Marius Plateau, head of the royalist movement in France, which was regarded as responsible for attempted violence against French Jews. The commission of the act was conceded at once, but the motive ascribed to this girl by her advocate served, as in the case of Schwartzbard, to transform the accused into an accuser in the eyes of a jury. She also was acquitted.

At times Torres travelled to foreign lands to defend his clients. He went to Kishineff where hundreds of Besarabian peasants had been arrested, charged with participating in an insurrection against the Roumanian government. They had been kept like beasts in iron cages and were led in chains—nearly four hundred and fifty of them—into the courtroom. Torres fought against apparently hopeless odds, but not one of these peasants was sentenced to death.

His clients included many persons of high rank. Among these was Colonel Macia, accused in Paris of being a political emigrant who had organized a revolt on French soil against the late Spanish King, Alfonso XIII. Macia was forced into exile, but later became the President of a newly-organized Catalan republic.

Torres, too, was the lawyer of the Princess de Broglie in a proceeding in which her family seemed determined to have her adjudged insane. Her advocate won freedom for her.

He similarly fought for Lady Owen, a Frenchwoman married to a British member of the nobility. She was charged with murder, but the skillful pleading of her counsel reduced her punishment to only a few years in prison.

Torres speaks of his successful

fight for freedom of the press brought in a sensational libel suit by the government official Bonny against the French newspaper, *Gringoire*. He remembers his battle against the forty-six year old woman, Germaine d'Anglemont, charged with murder of a French prefect, and her condemnation by a jury.

Today Torres has ended his pleas before judges and juries in court. He told me he no longer expects to appear as a criminal lawyer. After reaching New York, he became actively associated with the Free French organization in the United States. At a mass meeting in the Cosmopolitan Opera House he urged all Frenchmen to support the movement led by Gen. de Gaulle. At present, he has placed his pen in the service of propaganda against the Axis. He recently published a book about Pierre Laval bearing the title "France Betrayed." Not only does he brand Laval as a traitor but he also accuses him of being surrounded by traitors. He tells us of Laval's collaborationist attitude towards Hitler and Mussolini as far back as 1935.

As the editor-in-chief of *La Voix de France* he has an opportunity to attack and assail not only Hitler, Mussolini and Hirohito but also all those who are collaborating with these three despots in their detestable roles. And recently in articles under his name in the *Jewish Morning Journal*, he has depicted the poisonous propaganda of the Nazis against Jews. So far as French Jewry is concerned, he is convinced that when the Axis nations are defeated anti-Semitism in France will cease to exist and the new France will cling closer than ever to her former motto, "Liberty, Equality, Fraternity."

Interfaith Movement Progressing in South Africa

THE Interfaith Movement is on the advance in South Africa. Much public support has been given to the Society of Jews and Christians which was recently organized. This Society publishes a magazine, *Common Sense*, which has on its editorial board outstanding members of the Christian and Jewish communities. The Minister of Education and Finance, an outstanding Christian statesman, is a strong advocate of the Society.

Dr. Swift is rabbi of the Brixton and High Wycombe Congregations, England.

JEWISH EVACUATION IN ENGLAND

By RABBI M. SWIFT

NO record of this present war will be complete without the epic story of the evacuation; and memorable, indeed, will be the chapter of Jewish evacuation. The tragedies that have befallen the peoples of Europe are unparalleled in human history. Unequalled, too, are the blessings which many have been able to gather under the very claws of this devil incarnate. Those whose lives had become entirely void of every hope have been infused with a spirit of faith and trust in Providence—that invisible Force has again come to be recognized as a very tangible element in men's affairs. Humanitarianism in its deepest sense—the mitigation of each other's sufferings and the sharing of each other's sorrows—has been stimulated, and prominent in these pages of history that are being written now will appear the chapter in which the warmth of kindness and true Christian charity has swept aside age-long prejudices and centuries-old mistrusts. Irrespective of creed, denomination or race, without regard to differences of beliefs and practices, the English countryside has been transformed to a "Mamreh," and each home has become a "tent of Sarah," open at all sides to welcome the stranger.

No one more than the Jew can speak with greater knowledge and with a deeper sense of gratitude of this outpouring of the best that is in the English heart.

To the Jew the home has been the "heart" and the Synagogue the "soul" of his people. These have sustained his frail body through years of affliction. In September 1940, a new malady afflicted him—the Synagogue was blasted and home destroyed—heart and soul alike were exposed to a cruel enemy. The corporate life of his community had to be reconstructed in "reception areas," in many of which the Jew was as yet unknown, except as he had been depicted in vile Hitlerite propaganda. This but added to his difficulties, but he placed himself confidently in the hands of the country-folk into whose midst he had been brought; his confidence was never misplaced.

In common with his fellow non-Jewish evacuees he shared in full measure the hospitality and sympathy that

were showered on the exiled town-folk. Within 12 hours of a blitz train-loads of people of all ages and of all classes arrived at the reception towns; church halls and other premises were speedily transformed to rescue centers; improvised domestic shelters were made ready for immediate use. A common enemy had united all kinds of people under one roof. The Jew and the Christian received an equal welcome; Rabbi was invited to confer with Vicar and Priest. Rooms were set aside for Jewish devotions and Hebrew instruction; Jewish representation was invited on the Councils set up to deal with the manifold problems associated with the evacuees; and courteous regard was paid to his special Jewish needs. The Rabbi was co-opted on the Ministers' Fraternal Group; he had access to municipal offices, to billeting and education authorities; step by step, perplexities were eased and difficulties overcome.

Not least among the acts of kindness shown were to be seen in innumerable Christian households, where the housewives offered to their Jewish guests special facilities in their kitchens so that Jewish scruples might be duly upheld. The Jewish "heart" began beating again, the Jewish home had been re-established in make-shift circumstances, but it really was home. The Jewish "soul," too, was uplifted; the Synagogue functioned again, and step by step he was able with the assistance of local authorities and of the Central Committees in London, to reproduce in his temporary surroundings many of those other vital elements of Jewish communal life which he had left behind him in town—guilds for his women-folk, clubs for his growing youth, study circles for his adults, and charitable organizations for his needy. London provided a band of willing ministerial and lay officers who set out to all parts of the country to assist in the task of establishing centers for the welfare of their co-religionist.

Perhaps the most striking evidence of this deep sense of brotherhood which a common suffering has brought to the people of these islands, is to be

seen in the readiness with which Church-halls were made available by the clergy without regard to denominational differences. The writer himself cannot easily forget the hospitality accorded him in one town where the Christian minister took him by the arm with a "Come, Rabbi, I will show you round"; thus the sense of comradeship grew and mutual respect was enhanced. In hundreds of European villages and towns this would spell the concentration camp for the Vicar as well as Rabbi.

Council schools and their headmasters, Salvation Army units and their leaders, none have stood aside. Religious instruction for children has been made possible. Guilds for womenfolk and activities for youth have begun functioning. Perhaps one may add without comment—because comment is not needed—that in many a country town the Town Hall has been placed at the disposal of the Jewish community for Passover Canteens and High Holy Services. In this spirit of cooperation and goodwill the Jew's yearning for his tradition has been abundantly satisfied and Jewry offers praise to the non-Jewish men and women whose Christian practice has made this possible.

In places to which the vilest anti-Jewish propaganda had penetrated, the Jew is no longer the caricature of the "Stuermer," but the Jew of the Bible. He has been enabled to show in places where he was previously unknown that he is an upright clean-living citizen filled with integrity and steeped in loyalty. He has taken his place in the civic and social life of his new surroundings, contributing to local charities, serving in the local Defense Forces, and playing his full part in all local efforts.

One wonders if this fight to the death against the disintegrating forces about us is not worth while; this may well be the greatest lesson of the war: "We agree to differ, but we resolve to love."

The Center's Own Moses Ginsberg

By JOSEPH KAYE

ON November 25th, the members of the Brooklyn Jewish Center will honor one of their kin, Moses Ginsberg, at a dinner which will also — fittingly enough — serve as a climax to the campaign to redeem the mortgage which has sat so heavily upon the collective shoulders of the membership.

The active members of the Center know Mr. Ginsberg—for is he not a founder of the institution? Was it not Mr. Ginsberg who one day remarked calmly to a neighbor that it was time Brooklyn had a communal Jewish center like the then contemplated 86th Street Center in Manhattan — only three times as big? And when the neighbor—it was Louis Cohen—stared at Mr. Ginsberg in something like amazement and gasped—or at any rate observed excitedly — “But we haven’t any money!” Mr. Ginsberg waved his hand with an airy gesture, as though the financial consideration were completely incidental. “The money will come,” he said casually. And the money did come, and out of a bleak piece of Brooklyn ground there grew up one of the finest homes of Jewish communal activities in the world.

The membership of the Brooklyn Jewish Center knows all about Moses Ginsberg. They know all about him, and they love him for what he has done, not only for the Center, but for the numerous Jewish organizations with which he has been, and is associated.

But undoubtedly there is much more they would like to know about Mr. Ginsberg, as one likes to know more about a very good friend, so here are a few details about the career of this man which were painfully extracted from him. “Who wants to read about me?” he asked as an inquisitor trapped him in his office overlooking the old Aquarium. “Everyone in the Center,” he was assured. “Ah,” replied Mr. Ginsberg, a word which expressed complete disbelief. He turned his head to the window and looked out at a remarkably striking view of the New York harbor, with the afternoon sun plating the Atlantic waves with gold. And it was a view that emphasized man’s particular insignificance.

Painfully extracted then, the facts

of Mr. Ginsberg’s life are as follows: He was born in Pinsk, Russian Poland, the son of rabbinical stock, and came to New York when he was twenty-two. He landed, according to custom, on the East Side, and according to custom too, became an operator on men’s vests. He caught on to the work quickly and was made foreman. Even so, his salary was \$12.00 a week, and since he was a foreman, and had to prepare work for others, he began his day at 5 o’clock in the morning and ended it at midnight.

Such labor Mr. Ginsberg didn’t mind, but the niggardly returns repelled him. He left the shop and took to peddling drygoods and household articles. With a heavy pack slung across his shoulders that was just as heavy as historians have told us peddlers’ packs were, he trudged through Long Island every day, Flushing and Greenpoint being his favorite beats. To reach these—in those days—distant points, he had to take the ferry at 92nd Street, in Manhattan, and very often, to save expenses, he walked to the ferry. He chose his stock carefully and learned what would appeal to housewives. The customers generally treated him well, but janitors were antagonistic, and frequently chased him out of their sphere of influence. Mr. Ginsberg didn’t mind. There was always a roof over which one could return when the janitor had retired to the basement. He prospered. As soon as he had saved up a little money, he discarded the drygoods pack in favor of the much smaller jeweler’s bag.

Again he prospered. Most of his business was on the installment basis, but his customers—or the majority of them—happened to be honest, and his losses were few.

About five years after he had come to this country Mr. Ginsberg had saved up several thousand dollars. The city was spreading out, and real estate, solid earth, upon which people built homes and lived and reared families, appealed to him. He moved to Brownsville, colonized by so many of his fellow-Jews, and began buying and selling houses and land — first however, securing a home for himself and his wife and children.



Moses Ginsberg

The newcomer had vision as well as good business sense. He did well both for himself and for those whom he dealt with. He had many friends, who admired his ability and respected his judgment. Having become settled in the new community, Mr. Ginsberg could not rest easy until he knew that the children of the community were served by an adequate Talmud Torah. Where spiritual and national ideals are concerned Mr. Ginsberg has always been uncompromising. Both his heart and his mind were directed towards certain standards of Judaism, and from these he would not, and has not since budged. He wanted a Talmud Torah where competent teachers, working under a scholarly system, would teach in spacious and attractive quarters.

So he became one of the prime movers, in the building of what later was to be known—and affectionately—as the Stone Avenue Talmud Torah, and was its president for many years.

There was a Talmud Torah on Stone Avenue, but Mr. Ginsberg considered that Brownsville had long outgrown it. He decided that it must be torn down at once and a new institution erected in its place. While the new Talmud Torah was being built the children would be taken care of by the Hebrew Educational Society on Pitkin Ave. and Watkins St. His associates were disturbed by this plan.

"Why tear down the old before the new is built?" they asked. "Maybe you won't even get enough money to build the new. Let's erect a Talmud Torah elsewhere and leave the old building standing."

A new lot was, in fact, bought. But Mr. Ginsberg had other ideas. "If we don't tear it down," he said, "people won't be so ready to subscribe to a new one. He insisted he was right; and he was right; and his associates finally became convinced he was right, and the old Talmud Torah was torn down, while those still unconverted looked on in horror.

The wreckage of the old building brought \$250. Then Ginsberg made the contractor who was to do the masonry work deposit a thousand dollars as a guarantee that the job would be done well and on time. This \$1250 was the only cash the building committee had to start with.

The first \$4,500 in subscriptions was pledged at a gathering held in Mr. Ginsberg's home. Thereafter collections were made through house to house canvass by Mr. Ginsberg and other leading members of Brownsville. On one such collection trip a Mr. Kovinsky took him to the home of a prospect. The man left the two committee men waiting in the kitchen while he went into the living room further down the hall of the railroad flat to consult with his wife. When he returned, he addressed himself to Ginsberg. "You," he said, "I know by reputation. I can trust you." And he gave him two dollars instead of the one dollar he doubtless expected to give.

Mr. Kovinsky probably turned a little red, and Ginsberg fingered the two bills gingerly, embarrassed both by the donation and the manner of its offering.

But two dollars are two dollars; the men left, and presently were confronted by a huge factory building over which was spread the sign: "Rottenberg Knitting Mills." They took a chance and went in. They were greeted by a "giant of a man," as Ginsberg recalls, who was Samuel Rottenberg, and Ginsberg, looking up from his lower level, began to explain the purpose of the visit. "I know, I know," said Mr. Rottenberg, and abruptly walked off.

Ginsberg and Kovinsky looked after him, bewildered. Was this a dismissal or should they wait? While they were wondering what they should do, Mr. Rottenberg returned, and placed in

Ginsberg's hand a check—for a hundred dollars.

The two were stunned. From two dollars to a hundred! This man Rottenberg—he was a prince, a patron prince, a man in Israel to be treasured! They left the Rottenberg Knitting Mills elated and inspired. So emotionally stirred was Ginsberg by this transition from two dollars to a hundred dollars that he told his partner he had no more strength for collections that evening, and went home.

This meeting with Rottenberg began a friendship and association in communal enterprises between the two men which was destined to be of inestimable benefit to Brooklyn Jewry.

* * *

The munificence of Rottenberg's donation Ginsberg was to contrast sadly with the contribution of a noted millionaire—whom we shall call here Mr. X—sometime later. During the heat of the drive for the Talmud Torah fund, Ginsberg discussed with an associate of Mr. X, the possibility of obtaining a donation from this man of great wealth. The associate suggested that they invite Mr. X, to the next meeting. Joyfully then Mr. Ginsberg spread the word that Mr. X, was to be present.

Long before the hour the meeting was to begin, the auditorium of the Talmud Torah where it was to be held was packed. There was an electric spirit in the air. The famous Mr. X, was to come. How much would he give? Five thousand? Ten thousand? Maybe twenty-five thousand! Such a millionaire, such a dispenser of charity—who knew?

Mr. X, came; Ginsberg declaimed the speech he had studied carefully for the past couple of weeks; the other addresses went off nicely—and Mr. X, left without saying a word.

There was a considerable letdown. Still, you couldn't really expect a man of such great importance to just put his hand in his pocket and plank down a roll of bills; or dash off a check. His contribution would come after due consideration—consideration of the great merits of the enterprise.

For days afterward there was excited speculation in Brownsville—how much would Mr. X, give? Finally, a week later, came an envelope with the name of the great man's firm inscribed on it. It came to Ginsberg. The check! Breathlessly Ginsberg opened the envelope. The check was there. Ginsberg saw the perforated edge even before he drew out the

letter into which it was folded. With fingers actually trembling he separated the check, and looked at the figure on it—two hundred and fifty dollars!

Poor Ginsberg kept that check for ten days before he had the courage to announce its arrival to his colleagues.

Of course, there is this to be said for Mr. X. To him the Stone Avenue Talmud Torah was only one of numerous interests that came into his life, while to Ginsberg and his devoted group the institution loomed mountain high.

* * *

As both Mr. Ginsberg and Brownsville progressed one of the Jewish banks opened a Brownsville branch, with Ginsberg as one of its managers.

Here occurred one of the dramatic episodes of his life.

In 1914, the year the war broke out in Europe, most of the private banks were closed by the State Banking Department. Though Mr. Ginsberg's institution was declared solvent by United States District Court, it, too, was closed. By the decision of the court Mr. Ginsberg became sole trustee to liquidate the branch or to reopen it. In view of the fact that the bank had been closed for some time, Mr. Ginsberg decided to liquidate its assets and invited Mitchell May, who was then Secretary of State, and George V. McLaughlin, Deputy Superintendent of Banks, to become co-trustees. They accepted. The bank was liquidated and the depositors were paid in full.

When the banking episode was over, Moses Ginsberg had very little of his own money left. He had to make a fresh start. He looked around, and being still the man of keen vision, he thought that one could make a good living in the steamship business. He knew nothing about shipping, but there was a war, and shipping was of first importance to the success of the democratic side. With the assistance of certain banks he began chartering vessels and carried freight all over the world, and once more he did well.

After Germany made her infamous declaration that she would sink American vessels on sight, it was one of Moses Ginsberg's ships that was the first to be destroyed by a submarine. The ship was the "Algonquin," and her name went down in history as the pioneer victim of German barbarism.

With the winning of the war, and subsequent overbuilding of ships, the

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RABBI Levinthal has been in correspondence with the young men of the Center serving the American forces. The following are extracts from a few of the letters received by the rabbi:

"Dear Rabbi Levinthal:

"Undoubtedly you will recall my name, as I had the good fortune of being married by you a little more than six years ago. I am writing this note as I thought you might be interested in learning the whereabouts of a former member of your congregation, and to give you a brief description of our services for the New Year holidays, on the Island of Oahu.

"Our Chaplain is Capt. Harry Richmond who hails from the Mid West. He saw service in the last war and is back on the job again. What thrilled me most was Yom Kippur Eve, when time was very short for the services. We had to black out at a certain hour, but the services continued in total darkness, as the Chapel is not equipped for blackout. The Chaplain gave a wonderful sermon under these conditions, and you could hear a pin drop. It reminded me of the stories I had heard as a youngster and in more recent years of what has been observed in the Axis occupied countries, of the Jews praying in secluded spots, under Gestapo conditions. As I sat there in the total darkness the thought ran through my mind how lucky we were to be present under these conditions, knowing that we would not be disturbed, and that we were free to take our time to conclude our service. We did this with the singing of *En Kelehenu* and then met the following morning at which time I had the honor of *Gilel*. It is something I shall remember all my life, as this was the first time in history that the Torah was read in this part of the world, and the first time Jewish services were held at these barracks.

"Lt. Sidney Gemson."

* * *

"Dear Dr. Levinthal:

"The New Year message you forwarded me was a thought which I shall cherish throughout my life. This New Year, whose outset is clouded with despair and deprivation for all peoples of this greatly upset world, will undoubtedly contain its "fox-holes" and "slit-trenches," but we men who have joined the ranks are determined to right the wrongs perpetrated through these past years, and at-

LETTERS FROM CENTER BOYS IN SERVICE

tempt to restore civilization to a more normal plane and level.

"My brothers in arms are varied in character and religious viewpoints, but the central theme guiding and urging us forward is the staunch belief we carry in our hearts, that this is the second issuance of commandments that will restore the people of this world to unified action and a more unified interpretation of God's principles, so simply set forth, yet apparently so difficult to observe.

"We render service to our country in order to preserve our way of life, and the way of life of our beloved ones. We look with inspiration and thoughtfulness to the dictates of our God who has again caused this flood as punishment for a world losing faith. We recognize our misdoings—but we fervently pray and hope that with the opening service of *Kol Nidre* tonight, and the meditation of tomorrow, Yom Kippur day, that our prayers will serve as the world's forgiveness and that peace again be restored. As I enter the Temple portals this year, I recognize myself as a part and party of this world-wide revolution, so fraught with the blood and tears of humanity. My prayer for the New Year is my recognition of error and request for pardon; my prayer for the world upon our New Year is the same—the realization of victory and the return to home this coming year for all of my comrades dedicating their lives in penitence for misdeeds.

"With my very best wishes to you for a happy New Year, I am,

"Alvin G. Blumberg (Pvt.)"

* * *

The following is an extract from a letter which was written to a parent, one of our members, by a boy in camp who broke the news that he was on active duty rather suddenly, over the telephone:

"... Then I blurted out to you that this was an overseas outfit. You might as well know. Because it would be quite a shock to you if you thought it wasn't and then found me gone. But don't take this badly — because it will be work that is descent and work that's close to me. After all why should others subject themselves to

death every day and I should hide behind someone else's gravestone? You must realize it's all or none, no matter what the sacrifice. We can't back out of this game. The stakes are too high, we must WIN!

"In this light you can see—we're determined. And feeling this way I can't stand slackers. You can see there's no more playing in this, and what must—must.

"Well, last night was something I enjoyed to the fullest possible extent. It filled my soul with satisfaction and my being with pleasure.

"I went to services last night. It brought me back to a lot I had let slip. It made me think of, oh, so many things. It made me proud to be a Jew. It made me remember my brother Jews—my obligations, my religion, my God, my family—my *sins*.

"The feeling of exhilaration I had when I left the Chapel was greater and finer than any I've experienced. It was almost like an awakening. Perhaps now religion was never more important to me—to all men in arms."

* * *

Rabbi Levinthal answered that he was happy to read of this reaction to the religious services, and received a letter in reply, part of which follows:

"I would like to explain why I was so affected by our service and what led me to write as I did.

"For many years I associated with Gentiles. In fact, I've lived and slept and kept constant company with them. Until recently there seemed no difference between us. In short, my religion was becoming to mean less and less. I was beginning to think as they. And when I came home I picked at our religion to my father, who has the complete faith. He could not make me see the importance of having a profound faith in one's religion. For this I am ashamed and feel miserable about my blunderings before him.

"The services I attended jolted me, and as time draws nearer to our goal I can see how badly needed is our faith, my faith. I can't tell you how much I appreciated communicating with you, and how much your interest and good wishes mean to me."

THE DEAD HAVE NAMES

By R. K. KENT

MAX Reinhold heaved the rigid body from his left shoulder and eased it onto the long bench, beside the eighteen others. A sigh twitched his large frame. How many more to-night? Pray God, none. He flexed his cold hands, then rubbed his numb shoulder . . . it felt as dead as the men he had been carrying all day. He adjusted his cracked glasses and explored the dead man's pockets. Frantically he pulled open the denim jacket and felt inside. It wasn't there. Max buttoned the jacket gently . . . poor devils had to die on their feet.

The big man recalled how he had gone to the Commandant of the Concentration Camp at the outbreak of this typhus epidemic and pleaded to have the men inoculated. How he'd rolled up his sleeve and shown his own vaccination scar. Being new in camp he'd even tried to argue a little with the officer. But the bulging eyes in the officer's beefy face were unsympathetic, the wiry moustache curled above a sneer.

"Pardon, Herr Strichtler, Sir," Max had thought to be humbly respectful, "I'd be willing to labor night and day for them."

Herr Strichtler sized up Max's figure. A malicious quirk twisted his mouth when his eyes rested on Max's capable hands. "Jah, you'll labor. Now get out!"

Max felt an intense hatred when he remembered the coarse hand lashing across his cheek. But the pain was better than the feeling of dead bodies ever weighing on his shoulder. When a man dropped dead Max was summoned to carry the body to the improvised morgue. Herr Strichtler found it a pleasure to give the order personally, punctuated by a blow behind the ear.

The dirty electric globe bathed the morgue in a dim and eerie light. On his hands and knees Max felt all over the floor. He shook his head sadly. There was no identification card for this man . . . the only thing Max could do for these poor devils was to save them from a nameless grave by placing their identification cards on their chests. And this was such a young man! Someone would be longing for some word from him . . . a mother, father, or sweetheart, perhaps. Max studied the strange face, then turned away wearily.

As he walked across the snow covered ground his insides boiled in nauseous rebellion. But what could he do?

What good were his education and business training now? May as well not think about it. But his mind trapped him. To-night . . . just this once, he must interfere; make some effort to have the man identified. He'd explain about the lost card. There were records. They would give the necessary details. Max turned reluctant footsteps toward the camp office. He tip-toed into the corridor and peered through the glass door. The Commandant was refilling a beer mug. To enter would warrant a beating and nothing gained.

Max stumbled into the barracks and dropped onto a hard bench. His eyes stared blankly at the gray faces in the room. What an utter coward he was! But everything was so futile now. This was no life . . . this brutal existence under the domination of mad men. The dead were better off. Why cling to life? But there was always a spark of hope that refused to die . . . hope that some day a visa would come, or the Allies would open the way to a new dawn. The men talked about it constantly . . . as if voicing it would make it so.

"How many today?" one of the prisoners asked.

"Nineteen," Max said dully.

"Who today?"

Max named a few. "I don't remember all the names." He dropped his head into his hands. The young man's glassy eyes still reproached him.

Max groaned. The lean old man who they called "Fatter" hobbled from his corner. He put a gentle hand on Max's thin hair. "Do not grieve, son. Those men will never be lashed again."

Max nodded. "I know. But to-night I lost one of the identification cards. Now his family will always wonder about him . . . always . . . into eternity. And he was so young. I . . . God . . . I was too cowardly to go to the office and ask to search the records for his name."

The old man shook his head. "To slip back to that morgue without a body on your shoulder would bring machine gun bullets."

Max threw up his hand impatiently. "Machine gun bullets . . . what are they? They strike a man only once."

The old man nodded, "But you

would accomplish nothing. Tell me about this young man . . . describe him."

"Light hair," Max said listlessly, "A thin face. But we all have thin faces now. Long thin hands—and yes, a scar from his eye to his left ear."

"Kicked," someone suggested.

"I suppose you don't know him,"

Max untied his worn shoes and carefully replaced the piece of cardboard that fell out when he removed them. His cold fingers worked with the knotted cord that held up his trousers, then he settled his tired body on the boards that were his bed.

The man in the next bunk spewed on the floor. Max sickened. How could a man sleep in this cauldron of death and misery? A groan came from across the room, and thick mutterings . . . there would be another one to carry to the morgue soon.

Sleep overtook Max slowly, and when it did someone shook him. "Get up Max . . ."

Max groaned. "Another corpse?"

"No. A line-up. Everybody out."

"Why a line-up?" Max asked amidst the activity of men getting out of bed.

The low building breathed rumors. "A beating . . . torture . . ."

"But why?" Max wondered aloud. Yet what did it matter why? There was no reason for anything any more.

"Someone sneaked into the morgue last night," rumor had it, "The search-lights caught a shadow, but even a machine gun can't kill a shadow."

"So we get beaten . . ."

"Absurd," Max scoffed, "No one sneaks into the morgue. I carry them in."

But he wondered. The dead men had coins on them, and tobacco. He went to help the old man dress, but found him fully clothed. "Why bother with excuses to beat us?" Max asked.

"It sounds so humane," the old man smiled bitterly.

They stepped into the early dawn together. Men were jostling one another into line. "A straight line, swine!" the guard shouted.

The men tried to square their gaunt shoulders. Each cast apprehensive glances at his neighbor. The old man beside Max stood rigid as a timber. Max tried to guide his mind away from this scene. He pondered the rumor about the morgue as the Commandant bellowed, "Three minutes I give them to confess. Who tried to rob the dead last night? Dirty swine . . ."

Max's lips curled. It made a difference who did the robbing. Men eyed each other.

Herr Strichtler consulted his thick watch. "Two minutes . . . one minute. All right . . . every other man step forward." He pointed to the left, "Start at that end of the line." Every eye turned in that direction. Max made a hurried count of the men . . . just as he knew every other man was doing. A wave of uncontrolled relief weakened him . . . He was lucky . . . no beating to-day.

The old man nudged him. "It would do no good for the man to confess," he whispered, "We'd be beaten anyway, as an example."

Max nodded. He marveled at the old man's courage. It was as if he had steeled his whole being against this torture. One at a time the men stepped forward. The only sounds were their heavy breathing, the crackling of frozen snow under heavy feet, the guard's curses. Max edged close to the old man so they stood shoulder to shoulder.

"Courage," the old man whispered, "I do not fear." It was his turn.

With a quick movement Max shifted slightly in front of him, gave him a nudge, and advanced two paces forward. Fool . . . but it was too late to turn back. A sardonic smile ugled the guard's face . . . he'd remember when he wielded the whip. Dully Max wondered why he did this. Then he shrugged . . . what did it matter?

"Shirts off," the Commandant yelled, "Now lie down . . ."

Hoarse groans . . . shrill cries . . . prayers . . . then Max felt the burning lash on his back. His nails dug into his palms as each stroke intensified the pain of the others. But only at last, when a heavy boot dug into his groin, did he moan. Then he rolled over and writhed his bleeding back into the comfort of the cooling snow.

The guards cursed and spat as they continued down the line. Men whimpered, and the whips whined like snapped violin strings. Crying, groaning, they crawled or were carried back to

the barracks. Through agony Max felt himself being tugged toward the barracks. "Courage, son, courage," the old man's voice came to him.

Herr Strichtler's shouts followed him. "Every dog at work in an hour." The words registered automatically. The pain was dominant now. An hour hence was an eternity, he might be dead by then . . . lying stiff and staring in the morgue.

The old man helped him to a bench. Gentle hands wiped Max's back, and applied soothing yellow grease. Max's shirt was being pulled on.

"I've been thinking, son," they avoided each other's eyes, "I know the name of that young man. It was Karl Zeibler. He was a good boy."

Max shook his head, "Too late," his swollen lips mumbled.

They sat silent amidst the coarse noises about them. The stench of the room was heavier than usual . . . the odor of bleeding sores mingled with those of body sweat and dirty feet.

"Too late . . ." Max liked the dole-

ful rhythm of the words, "Too late . . . too late . . ."

Finally the old man said, "Perhaps it is not too late. Perhaps they found the identification card. On his body . . . maybe . . ."

Max started to shake his head. Then he straightened and appraised his comrade sharply. For the first time in months Max felt a smile threaten his features. He held out his hand, but the white head had dropped to the table. Sobs shook the thin body. "You should not have taken the beating for me. I should have confessed . . . and I stood there like a coward. God forgive me . . ."

"Don't grieve, Fatter," Max said, "Any coward can take a beating. But it takes a brave man to defy the rules here. My back is not broken, only the skin is. True, it pains. But only when the pain is intense enough do I forget that I am carrying dead bodies. That boy last night . . . so young." Max smiled faintly, "But his loved ones will know . . . now."

THE GREEN NECKTIE

By ARTHUR SCHNITZLER

Translated by Alfred Werner

This story was written in 1901 and published in a Viennese paper in 1903. Its moral reflects the tragic position of Israel, "the gentleman with the green necktie," in a prejudiced world. The translation was authorized by Heinrich Schnitzler, son of the late poet.

IN a small house on the outskirts of the city there lived in complete privacy a young gentleman named Cleophas. One morning, however, he was seized with the desire of venturing out in the park. Therefore he dressed carefully as was his habit, choosing a new green necktie, and took himself off. The people he met greeted him politely, noticed that the green tie suited his complexion perfectly and for several days they talked with great admiration of Mr. Cleophas' cravat. Some of them tried to imitate him, but their ties were made of inferior material and tied without chic.

Some time later Mr. Cleophas took another walk in the park, in a new suit, but wearing the same green tie. Thereupon some people shook their

heads gravely and remarked: "Again the green tie! It seems that's the only one he has." Those who were ill-tempered as well as envious exclaimed: "He'll drive us crazy with his green tie!"

The next time Mr. Cleophas appeared, he wore a blue necktie. Someone said: "What an idea to come along suddenly with a blue tie!" Others declared: "We are used to seeing him wear a green one. We need not put up with his wearing a blue one today!" Some observed shrewdly: "He can't make us believe that this tie is blue. Oh no! Mr. Cleophas wears it, so therefore it must be green."

Next time when Mr. Cleophas took a walk he was dressed as carefully as usual, and wore a tie of the most beautiful purple. But when, from a distance, the people saw him approach, they jeered: "Here he comes, the man with the green tie!"

There was, however, a few individuals who could not afford to wear anything around their necks but a string. They explained that this string was most distinguished, and the der-

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DURING the last years which I spent in Germany—1937-1939—I had to travel within the province of Brandenburg while working as an honorary counsellor for the benefit of our indigent co-religionists.

Once, when coming back from such a trip to a small town, I sat in the train with a gentleman who was apparently as bored as I was by the slowness with which we were progressing towards the capital of the Reich. However, to begin a conversation with a stranger in a railroad compartment was out of question in that time. You never could tell whether your fellow-traveller was a Nazi who would relay some harmless words to the Gestapo which could be turned against you. Thus we had spent almost two hours together silently, when suddenly the gentleman took a book out of his pocket and — look! — the title of this book was: "Learning English a Pleasure." It was a kind of second Bible of the Jews in those unhappy days. Without a word I took a similar book out of my pocket — and the ice was broken! We laughed heartily, introduced ourselves, and found we had the same final destination: the U.S.A. The rest of the trip was learning English a real pleasure.

I mention this little episode to show how the importance of a thorough linguistic preparation was recognized by the great majority of the prospective emigrants then. However, not everybody had the time or the opportunity to study the foreign language so profoundly as his situation required it. The consequence of the shortcomings in this respect became manifest when after the emigration the newcomer had to adjust himself to the struggle for existence in the new homeland.

I have a friend, who was a famous lawyer in Germany, an authority on German taxation. He came to this country without learning English. On top of this handicap he had a considerable defect in his speech.

No wonder that his attempts to speak English were a trial for himself and others. His brother-in-law, a man who had come to America more than four years before, and was already quite adjusted, would say, when hearing his relative speak: "Leo, when I listen to your English or to what you think is English, the chills run down my back!" My friend became more and more desperate. Finally, after many months of futile meditation, he came to see me and was quite excited.

MEMOIRS OF A REFUGEE

By DR. ERNST WARSCHAUER

"Now I know what to do with myself," he told me. "I am going to the country and I shall buy a chicken farm. The chickens," he went on, "will forever be the only living beings able to understand my English." I could not help approving his resolution. Perhaps, here is the reason why so many refugees have bought chicken farms.

* * *

The way how many refugees flounder about in their search for the appropriate English expression, often leads to funny situations.

A German couple had entered a Fifth Avenue bus. The wife found a seat downstairs, while the husband went upstairs. The conductor asked the wife for her fare, and the unfortunate lady did not know how to tell the conductor her husband would pay, and finally ventured: "The Lord is above!" The conductor was quite amazed when he heard these words. But he recovered and replied: "I am afraid, my dear lady. He won't pay!"

I don't guarantee that this really happened, but the story was told to me, and from my own experience, it sounds plausible—as does this other tid-bit:

A refugee, having just arrived in this country, was sheltered by American friends, a family Kahn. His English was quite elementary.

One night the Kahns both went out, leaving their friend alone in their flat. The telephone bell rang. The newcomer went to answer the call. Somebody asked for Mr. Kahn. The German guest said: "Too bad, but Mr. Kahn just passed away." "God Almighty!" was the response, "Where is Mrs. Kahn?" "She passed away too," the greenhorn declared. "And who are you?" asked the desperate friend of the Kahns. "I am only the ghost of the family," was the concluding revelation.

* * *

Sometime ago I heard the following true story about a fellow-country-woman of ours who emigrated to the U. S. A.

She and her husband were, very cultivated people, but set in their ways. They had formerly been journalists and

had made a very nice living, but now they were forced to start from the beginning, as we all do when we arrive.

It is customary in this country for every woman to enhance her beauty artificially, using lipsticks, rouge, powder, nail-polish, and other make-up. Well, this woman could not make up her mind to do so; in fact she had a real horror of cosmetics, and her husband agreed with her. Besides, —only to excuse her, not to justify her—I might state that in Germany a woman with make-up seems strange and out of place.

In spite of the fact that she came highly recommended to the manager of a department store, he immediately turned down her application for a position, saying: "Dear madam, it is completely useless for you to waste any words. I can't engage you looking as you do. You would scare away the customers."

What do you think the lady did? She went into a beauty-parlor and said: "Please make me up with everything you have. Make an American beauty of me, no matter what you charge!"

Three days later she went back to the manager.

He immediately engaged her.

* * *

Soon after we arrived from Europe we were sheltered by some relatives who lived in the Bronx. At first we used the Bronx Express to get downtown, but one day someone told us that the Third Avenue El route was much shorter. We carefully noted his instructions but my wife must have misunderstood him, for she got the impression that we had to change twice on the trip—at the Grand Concourse and Third Avenue stations. This resulted in our completing a neat circle each time we left the train at Grand Concourse. Emerging from this station we went upstairs, wandered around a bit, asked a passerby for help, and were directed to the very platform we came from.

After a week of these maneuvers

we suspected something was wrong. We lost confidence in our inquiries, and my wife decided to solve the enigma herself. Like the poor lost children in "Hansel and Gretel," she dropped small pieces of white paper as we started on our journey through the station. By retracing our steps along this trail we discovered we had been moving in a circle.

This was the end of our confusion. From then on we triumphantly passed Grand Concourse sitting peacefully in our seats. But could never forget the dreadful times when we desperately wanted to change to a platform that did not exist.

* * *

I have to mail my first letter in America. I go down to the street looking for the nearest mail-box. In Germany all mail-boxes are alike, so when I see a box fastened to a lamp-post I try to put my letter in. A passer-by addresses me smiling with the words: "This is not a mail-box. It's a fire signal." Embarrassed, I walk on and, finally, I find a genuine mail-box. I try to put the letter in — and am balked! I am not able to open this box! In Europe the flap has to be lifted, here it has to be worked exactly the opposite way.

Observing me fumbling, a friendly gentleman comes to my rescue, and I learn how to recognize and operate this device of seemingly elementary simplicity.

* * *

In Europe all doors are locked by turning the key to the right. In America the keys are turned both right and left. Well, it takes time, but, by and by, you get accustomed to this difference. Sometimes, however, you forget and then you are in trouble. I remember a New York apartment house with a self-service elevator which happened to be the first of its kind I had to use in this country. It was easy to get in, but enormously difficult to get out. First I could not find the door handle, which was set in a depression. Then, having found it, tried to turn it to the right. Of course it did not budge. I pressed the handle, pressed again and again, and began to fear that I would have to pass the rest of my life in this cell — when, suddenly I remembered that I was in the United States and had to turn the handle in the opposite direction. The door now opened, and soaked and wet with perspiration I regained my liberty.

But I still do not like and trust

this machine. You never know what surprise will meet you the next time. I might perhaps again fail to find the way out of the cell. So I prefer to walk upstairs when there is no elevator-boy to come to my assistance.

* * *

The Europeans have to face the most difficult problems of life every day and they have to take them calmly, otherwise they could not bear living. For the newcomer in this country the easiest problems are sometimes the most difficult to meet. The garbage for instance.

In Europe I never had been conscious of garbage. The German housewife, as patient as a horse driven by a cabby, carries the garbage-pail every day to the courtyard, where — methodical as the Germans are — it has to be deposited on a certain spot and is collected by the city at a scheduled time.

In New York I found another system, and garbage became one of the great tasks of my life.

In the afternoon the janitor rings the bell to announce the approach of the dumbwaiter. First I rush to the door thinking it is the doorbell. Nobody there! I remember the garbage, and rush into the kitchen afraid of missing the short moment when the dumbwaiter passes our flat.

This is the most important moment of the day—to catch the passing dumbwaiter!

I hope by and by to become garbage-expert.

* * *

I had been told that I had to turn to a Jewish syndicate if I wanted to sell my manuscripts. I had been told that this was not only the best way, but the only way to reach the Jewish press of the U. S. A. Thus I went to the best-known Jewish agency in New York, after having obtained the necessary appointment without which nobody worth mentioning can be spoken to here.

A gentleman received me, and showed no enthusiasm. I explained: "I have written a number of sketches dealing with Jewish life in Hitler's Germany, true episodes, both tragic and humorous, but bits of life as experienced by real people during and after the Jewish exodus from Germany."

He did not seem much impressed. After a short while he said: "what you offer, is of no interest to the readers of the papers with which we are in business. Such stuff has gone out of fashion. However, as you know, Hitler is

just now occupying Rumania. Can you offer some interesting articles on Rumania? We might be able to use them."

I was taken aback. I answered: "I have nothing about Rumania, and I think, you misunderstood my offer, dear Sir! I do not bring you political material. What I want to sell, are articles which may be of a certain lasting interest to every Jew who wants to gain some insight in the fate which has befallen the European Jews. Read the articles and, perhaps you will like them!" "No Sir," the gentleman replied, "I am not going to read your material. I insist, it is not up to date and it is of no value for us."

I got up, said good bye and left the agency, poorer by a hope, but richer by an experience.

Then I made up my mind to get in touch directly with the editors of the most important Jewish papers throughout the country. I obtained a list of such papers from the Jewish Yearbook and began to address them one after the other.

Right at the beginning of this task I heard from the editor of a Jewish journal in a southern state a tune which — alas — turned up very often afterwards in the answers to my modest inquiring. But when hearing this tune for the first time, I grew very angry. The Southerner wrote me that he only bought articles from syndicates. However, if I was ready to offer my sketches free of charge, he would look them over and print any he liked.

I resolved to give the man a piece of my mind. I wrote him that writing was my profession and that as a newcomer I had to make a living from my work. "Does the baker sell the rolls free of charge where you live?" I asked.

I did not expect an answer to this outburst, but sending it gave me some kind of relief. I imagined the editor would throw my letter into the waste basket. But to my surprise, I received a very polite answer. He told me that my letter had set him thinking. His principle was, he said, to buy only from syndicates. He wrote the address of the syndicate I knew already too well, and advised me to try to sell my manuscripts there.

But I did not want to give up so quickly. "Principles are nice and respectable," I replied, but the most important thing in life is to make exceptions to principles." I enclosed three

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The following is a condensation of an address delivered recently by the Vice President of the United States.

Why Did God Make America?

By VICE PRESIDENT HENRY A. WALLACE

HISTORY thus far seems but a prelude to a magnificent world symphony. In this prelude many themes have been played. One glorious theme is how the Lord God Jehovah had a special interest in one chosen race, the Jews; in one promised land, Palestine. Century after century, according to the Good Book, God planted in the hearts of the Jews in the land of Palestine the seeds of justice, peace, long-suffering and charity. But the Jews by themselves and Palestine by herself could not build the Kingdom of Heaven here on earth. The spiritual essence of Judaism would eventually find its expression in America. But God held America back, and the Romans destroyed the Jewish nation.

The Roman theme, one of the most powerful in all history, laid down for the first time the broad concepts of large-scale administrative law. The Roman idea of law and discipline would later prove of great service to America. But God held His hand over America. Her time had not yet come.

Centuries went by. A new empire arose. This new Empire, the British, built by a sea-faring people who had come to England from the shores of the Baltic, had a stronger feeling about the rights of the common man than the Roman Empire had had. For thousands of years the ancestors of the British had lived an intense family and village life, and, based on this life, they developed the common law to govern relationships between man and man. On this common law and the factory and the art of world trading, England erected the mighty British Empire.

God still held His hand over America as a place where He would eventually weave together the historic ideas, the great cultures, or, if you please, the inmost essence representing that contributed by Palestine, by Rome, and by Britain. America was to be something new — a composite culture, a composite people, and something greater in culture and people than the mere addition of its component parts.

This land of America over which God had held His hand—how enormous her resources! How mighty her river systems—the Amazon, the Miss-

issippi, the Plata—finding their sources in the lofty backbone of the hemisphere, called in the north the Rockies and in the south the Andes, and in these mountains, the metals so necessary to modern civilization. And in the mountain valleys and at the foot of the mountains, vast acres of fertile soil, soil which was meant to feed well hundreds of millions of people for the first time in the history of the world, soil to produce starch out of which alcohol can be made to furnish the motive power when at last our enormous petroleum resources run low.

But America is more than a tale of rivers and mountains and metals and soils. In the electricity of her air, the brightness of her sunshine and the color of her landscapes, there is a lift, a breadth, which is the physical manifestation of the word "liberty."

For thousands of years, this America, the glorious physical America, was appreciated but not exploited by the Indians. And then God said:

Time is ripe. Here is a chosen land, a land of promise to be given to all—all—my people to be a blessing for the world.

And so the ideas of ancient Rome marched into America via Spain, Portugal, Italy, and France. And the ideas of northern Europe marched in via England. Bolivar, the great South American liberator who was also a political philosopher, in his famous speech of 1819 to the Venezuelan Congress, spoke of the extraordinary mixture of races which was going on in South America. Perhaps more than any other man of his time, Bolivar, while realizing the Iberian ancestry of Latin America, appreciated that something altogether new was being built here. He was the first to perceive clearly the meaning and eventual destiny of Pan-Americanism.

In the United States there is an even greater mixture of customs and cultures than in most of the countries of Latin America. English in language, we are not British in blood or customs. We have too many Irish, Germans, Negroes, French, Jews, Italians, Greeks, Scandinavians and Slavs for that. South America is neither Spanish nor Portuguese, and North America is not English. Both together repre-

sent the greater America—Pan-America—made for the most part out of the Old World, but essentially new, with a hope in the future based on pride of strength and joy in liberty, and through it all, humility and tolerance. We may live in a chosen land, but we do not belong to a chosen race.

And if America is a chosen land, it is not for her sake that she is chosen of the Lord at a certain stage in the world's history, but for the sake of all the world. We appreciate what has come to us from the steadfast British, the light-hearted Irish, the industrious Germans, the thrifty Frenchman, and all the rest, just as in Latin America there is the greatest admiration for the long-suffering patience of the Indians, the fiery pride of the Spaniards, the happy good nature of the Portuguese, and the artistic feelings of the Italians. Yes, we appreciate all that has come to us out of the past, but we insist that it be transformed into a greater hope for the future, into something which Europe and Africa and Asia will welcome as their brightest hope in the time to come.

All simple people who live close to the soil and the weather have a deep feeling for the sun as a symbolical father of our being, as the source of our food and our strength, and as the bringer of life and hope. Who can say that the prophet did not have America in his mind and the present day in his heart when he visioned the sun as a "Sun of righteousness"? When he said in the last chapter of the Old Testament:

For, behold, the day that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch. But unto you that feareth my name shall the Sun of righteousness arise, with healing in its wings.

The Spanish translation is slightly less poetic, but more literal, saying:

The Sun of justice will be born under whose wings or rays is salvation.

America, without pride of race but with complete tolerance and great power, can be that "Sun of righteousness" with healing in its wings. America can establish the time of truly great peace based on justice to all the peoples.

THE NEWS OF THE MONTH

By LESTER LYONS

IN commemoration of the 25th anniversary of the issuance of the

Balfour Declaration, which expressed Great Britain's policy to facilitate the establishment of a Jewish National Home in Palestine, the American Emergency Committee for Zionist Affairs has designated November as Balfour month. Throughout the country, numerous mass meetings have been held under the auspices of the committee to commemorate the event and also to demonstrate the unity of the post-war aspirations of the Jews and other oppressed groups. Cooperating with the committee in these celebrations are the American Palestine Committee, headed by Senators Robert F. Wagner and Charles L. McNary, and other important national organizations. More than 200 Senators and Representatives, as well as distinguished educators, scientists and communal leaders are members of the American Palestine Committee, whose object is to assist in the establishment of a Jewish National Home in Palestine.

In honor of the memory of Lord Balfour, a children's home in England, which will accommodate 100 children who have been orphaned by air-raids, has been named the "Arthur James Balfour Home." Six other homes of this character bearing the names of Sarah Delano Roosevelt, Louis D. Brandeis, Meyer Levin—Colin P. Kelly, Dr. Chaim Weizmann, Dr. Stephen S. Wise and Dr. Israel Goldstein, have been established by the Jewish Section of the Inter-faith Committee for Aid to the Democracies. These homes, which cost \$25,000 each, are non-sectarian and are administered under the auspices of the British War Relief Society.

The nationwide celebration of Balfour Month has brought from many distinguished statesmen and public figures warm messages of support of the aims of the Balfour Declaration. Mr. Justice Felix Frankfurter, in his first extended message on Zionism since his accession to the Supreme Court, has declared that the experience of the past 25 years has "underscored the wisdom underlying the Balfour Declaration and the civilized purposes at which it was aimed." Prime Minister General Jan Christian Smuts of South Africa, who partici-

pated in the drafting of the document, has declared that "my faith in that Declaration remains unabated. The promise of a Jewish National Home should be carried out to the letter; and it is my belief that the situation after this war will give added force and opportunity to the fulfillment of that promise."

Secretary of State Cordell Hull declared: "Of all the inhuman and tyrannical acts of Hitler and his Nazi lieutenants, their systematic persecu-

5000 RUSSIAN JEWS DECORATED FOR HEROIC WAR SERVICE

At the celebration of Soviet Russia's Silver Jubilee, 5,000 Jews were officially decorated for heroic deeds in combating the invading Nazi forces. The Soviet press has emphasized the opportunities afforded the Jews since the birth of the Soviet regime.

tion of the Jewish people is the most debased . . . At the moment of triumph under the terms of the Atlantic Charter, the United Nations will be prepared not only to redeem their hopes of a future world based upon freedom, equality and justice but to create a world in which such a tragedy will not occur again."

Senator Elbert Thomas of Utah has urged that the establishment of the Jewish National Home be settled beyond question even before the end of the war. At a great demonstration in London, Arthur Greenwood, head of the British Labor Party, declared that that Party is pledged to do all in its power to facilitate the rebuilding of the Jewish National Home.

John J. Winant, United States Ambassador to Great Britain, has declared that the persecution of Jews is a matter of international concern. Speaking at Leeds University, Mr. Winant said:

"The Jewish persecution in Germany is no longer a domestic issue. The trouble was that our world has been losing the sense of solidarity, the sense of certain decencies without

which no civilization could keep up its immunity against the disease of barbarism. What was true of our attitude towards minorities was also reflected in our indifference to the fate of other nations. A slow decay of conscience was taking place in a world of declining economic stability."

In order to facilitate full utilization of the services of refugee doctors in the war effort, the National Committee for Resettlement of Foreign Physicians, affiliated with the National Refugee Service, has inquired of 3,000 registrants concerning their availability for filling essential civilian medical posts. This project is being carried out in cooperation with the Office of Procurement and Assignment. This step follows a recent Army ruling reversing a previous rule which permitted foreign physicians to be eligible for commissions after becoming naturalized. The opportunities for refugees to serve as physicians in the Army are now stringently limited.

The Mapay or Jewish Labor Party in Palestine has declared that the Jews of Palestine do not intend to displace or exploit the Arabs but rather seek to cooperate with them in the development of the Middle East. A resolution adopted by the Party states that "the Jewish people extend the hand of friendship to the Arabs as a nation of equal rights and are ready to cooperate with them in developing the Middle Eastern territories."

"MASSACHUSETTS, PALESTINE"

The New England Jewish National Fund has resolved at a conference to establish in Palestine a colony bearing the name of Massachusetts, where refugees and demobilized soldiers could be settled. Governor Saltonstall, in a message to the Conference, said, "The establishment of this colony in Palestine will serve to associate democratic ideals of the founding fathers of our commonwealth with the Jewish pioneers who are laying the foundation of the Jewish homeland upon the sacred soil of their fathers."

Patriarch Nikodem, head of the Greek Orthodox Church in Roumania, has notified Premier General Antonescu of his intention to resign from his post in protest against the continued massacre of Jews. Although the Patriarch is the supreme religious leader of the country, his repeated appeals to stop the brutal treatment of the Jews in Roumania have been ignored . . . In a similar protest, 120 peasant families, constituting the entire population of a certain Roumanian village, adopted the Jewish faith. They declared they would rather share the fate of the persecuted Jews than be silent in the face of the barbarities inflicted on the Jews. The Roumanian government retaliated by expelling these peasants from the village and confiscating their property . . . The official in charge of the "Roumanization" of Jewish property has been given special powers by the government to proceed against non-Jews for hindering that process . . . Although yielding to Nazi pressure for intensive measures against the Jews, the Roumanian government has secretly instructed its officials not to permit Jewish property to come into the possession of Germans.

Over 7,000 refugees have during the past three months fled to Switzerland and Spain, from Holland, Belgium and France, because of fear of deportation to the East. Most of these refugees entered the neutral countries without documents. All of them are destitute. Many have been interned or jailed. The Joint Distribution Committee has been attempting to alleviate the situation of these refugees.

A number of refugees detained in Cuba for various reasons may soon be released upon their satisfying the authorities that they are genuine refugees, devoted to the cause of the democracies. The Hebrew Sheltering and Immigrant Aid Society, which is in touch with these immigrants, has reported that the Cuban Department of Immigration is endeavoring to release from internment camps Jewish refugees, in the near future.

The Axis has appealed to the Arabs of Egypt, Syria and Palestine to rise against the Allies. A Nazi broadcast states that "Germany considers the Arabs to be a superior race. The political struggle of the Arabs for the liberation of Palestine

from Jewish hands entitled the Arabs to a special place in Germany's new order." The racial department of the Nazi Party, in denying any hostility to the Semitic peoples as such, has declared: "Axis enemies are spreading a rumor that Germany despises the

JEWISH NORSE PATRIOTS BATTLE QUISLINGS

The Nazis have blamed the Jews for the acts of sabotage and revolt against the Nazi regime in Norway. The Nazi press in that country has openly demanded the physical extermination of the entire Jewish community because of the death of a Quisling guard. The Nazis have also threatened to deprive the Jews of Norway of their citizenship, confiscate their property, expel them from the country, and confine them in concentration camps until expulsion becomes possible.

Arabs and considers them to be as low a race as the Jews. This is absolutely false. Our racial policy is not directed against Semitic nations, but against Jews exclusively. This policy is built on the theory of respecting foreign races which have built great civilizations."

The Fascist Government in Italy has decided to confiscate the homes and properties of Italian Jews for the benefit of Italians whose homes were

PRIVATE PLEDGES PART OF SALARY TO UNITED JEWISH APPEAL

A private in the United States forces in a distant post has made an unsolicited contribution to the United Jewish Appeal for Refugees, Overseas Needs and Palestine. Private Belman Shore, stationed in the British West Indies, has pledged a substantial increased contribution to the Appeal out of his wages as an army private.

lost during the bombardment of the cities in which they live. The confiscation of Jewish homes has already begun in Rome and other cities.

That loudness, vulgarity, money-mindedness and the like are "Jewish traits" is "all bunk — plain and unadulterated," in the opinion of Dr. Rudolf Pintner, non-Jewish professor

of psychology at Columbia University. In a current issue of the National Jewish Monthly published by B'nai B'rith, Dr. Pintner is reported as declaring that these traits are a product of environment and are not peculiar to Jews. Dr. Pintner definitely declares that psychology has not discovered that these are inherent or inborn Jewish traits.

Thousands of residents of Yugoslavia and other Balkan states, who have for generations lived as a separate German minority, are now seeking to evade their obligations as Germans under the Nazi regime. Many of them have sought to pass as Jews rather than to enter military service. A secret organization has been discovered in Yugoslavia which provides these Germans with false documents purporting to describe them as Jews or of Jewish origin.

The training of children of school age in Palestine in cultural and industrial crafts for the war effort and also for the period of the war is one of the important subjects which will be considered at the Annual Convention of Junior Hadassah to be held at the end of this month in this city. The convention will be marked by a "United Nations Youth Session," at which representatives of the United Nations, chosen by their Embassies here, will speak on the activities and hopes of the youth of their countries. The session will be opened with a Service Flag Ceremony in tribute to Junior Hadassah members who have joined the WAACS and the WAVES and to graduates of Meier Shfeyah and Youth Aliyah who have joined the Middle East Army.

An extraordinary Labor Zionist Convention will be held in the Spring of 1943 to determine the movement's program with respect to the position of the Jews in the post-war world; to advise methods of immediate relief to distressed Jewry; and to accelerate the rebuilding of the Jewish homeland in Palestine. This resolution was adopted by a recent Poale Zionist Convention held in Syracuse. This organization declared that the serious situation of Jewry requires the utmost unified action of all sections of the movement and agreed to share its political prerogatives with affiliates in the Zionist and Jewish communal field.

BROOKLYN JEWISH CENTER ACTIVITIES

Rabbi Dembowitz to Preach Friday

This Friday night, November 20th, at our late services which begin at 8:30 o'clock, we shall have as our guest, Rabbi Morris Dembowitz, one of the younger men in the rabbinate. Rabbi Dembowitz is Assistant Director of Field Activities for the Jewish Theological Seminary of America. He graduated from the Seminary a few years ago and is regarded as one of the very able young men in the ministry. He will preach on the subject, "The Charter of Man." We trust that all the members and their friends will attend. Rev. Kantor will lead in the congregational singing.

Cantor Berele Chagy, who will be our visiting guest cantor for the Sabbath, will sing the solo before the delivery of the sermon.

Cantor Chagy and Feig Choir to Officiate This Sabbath

The famous cantor, Rev. Berele Chagy, will be the season's first guest cantor of the Center and will officiate this Saturday morning, November 21st. The services will begin at 8:30 o'clock. He will be assisted by the Center high holiday choir, under the leadership of Mr. Joel Feig.

Dr. Sachar Guest Speaker at Hadassah Celebration

The 25th anniversary of the Brooklyn Chapter of Hadassah will be celebrated at the Brooklyn Jewish Center on Monday afternoon, November 23rd at 1:30 o'clock.

Dr. Abram L. Sachar will be the guest speaker. Mrs. Joseph Horowitz is chairman of the Program Committee.

Daily Services

Morning services at 7 and 8.

Sunday morning additional services at 9.

Mincha services at 5:15 p.m.

Sabbath Services

Kindling of candles at 5:17 o'clock.

Friday evening services at 5:15.

Sabbath services, Parsha Vayeze, will commence at 8:45 a.m.

Rabbi Levinthal will speak on the weekly portion of the Law.

Class in Ein Yaakov, under the

leadership of Mr. Benjamin Hirsh, at 4:15 p.m.

Mincha services at 5:15 p.m.

Center to Honor Moses Ginsberg Wednesday Evening

Moses Ginsberg, one of the founders and most active leaders in the Brooklyn Jewish Center will be honored at a Testimonial Dinner which will be given to him next Wednesday evening, November 25th (Thanksgiving Eve). The dinner is arranged in grateful appreciation for the services rendered by Mr. Ginsberg since the inception of the Center.

Among those who will address the dinner will be Dr. Levinthal, Justice Edward Lazansky and Prof. Louis Finkelstein. A musical program has been arranged.

We are still in a position to accept reservations and members who wish to attend this important event are asked to please telephone the Center office immediately. (Tel. PResident 4-1400). The price is \$5.00 per person. Dress, optional.

The committee in charge of the dinner is headed by Mr. Max Herzfeld with Mr. Samuel Lemberg as Vice-Chairman and Mr. David Goodstein as Treasurer.

Louis J. Gribetz, Newly Elected President of E. P. Zionist District

The E. P. Zionist District, at a meeting held on November 17th at the Center, elected Louis J. Gribetz, President of the district for the ensuing year.

The other officers are: Joseph Goldberg, Rabbi Mordecai Lewittes, Lester Lyons, Kalman I. Ostow, and Frank Schaeffer, Vice Presidents; Jacob A. Fortunoff, Treasurer and Charles Rubenstein, Secretary. Maurice Bernhardt is Chairman of the Executive Committee. The honorary officers are: Rabbi Israel H. Levinthal, Honorary President; Hon. William I. Siegel and Dr. David Tannenbaum, Honorary Vice Presidents.

To Members Planning Bar Mitzvahs

Members who are planning Bar Mitzvahs in the near future, are requested to please reserve the date far in advance.

According to the rules of the Center, the boy whose Bar Mitzvah is booked first receives the privilege of getting the maftir. In the event that another Bar Mitzvah is scheduled for the same day, the second boy receives one of the other aliyahs and can read a passage from the Torah.

It is therefore advisable that reservations for Bar Mitzvahs be made as far in advance as is possible.

Open Meeting of the Nominating Committee November 22nd

A Nominating Committee has recently been elected for the purpose of preparing a list of officers, members of the Board of Trustees and the Governing Board to be voted upon at the next annual meeting of the Brooklyn Jewish Center to be held on January 28, 1943.

The Nominating Committee will hold an open meeting this Sunday morning, November 22nd at 11 o'clock in the Dining Room of our building. Center members who wish to offer suggestions to the Nominating Committee are cordially invited to appear at this meeting and present these suggestions or to make their recommendations to any member of the Nominating Committee.

Sisterhood Board Meeting Nov. 23rd

The next meeting of the Board of Directors of the Sisterhood will be held on Monday afternoon, November 23rd, promptly at 12:45. The meeting will be over in time to enable the members to attend the Hadassah rally scheduled for that afternoon.

Institute of Jewish Studies for Adults Now in 10th Season

Our Institute of Jewish Studies for Adults has started its 10th year of activity with a fine registration.

There are four Hebrew groups given on Thursday evenings. These Hebrew classes are grouped as follows:

Beginner's Class in charge of Miss Ungar, meeting at 8 p.m.

Second Year Course in charge of Mrs. Beder, meeting at 9 p.m.

Third Year Course in charge of Miss Macow, meeting at 9 p.m.

Fourth Year Course in charge of Miss Rubee, meeting at 8 p.m.

On Tuesday evening, Mr. Kartzinel leads a course in the Jewish religion at 8 p.m. and Dr. Michael Higgen, the noted Talmudic scholar has a class in the text of the Talmud at 8 o'clock and at 9 o'clock gives a lecture course on the legends and folklore of the Talmud. On Wednesday mornings, there is a special class for women in charge of Mrs. Helen Levinthal Lyons at 10 o'clock, a course in the Bible, and at 11 o'clock, a course in Jewish History.

Registration is still open for all of the classes and we hope that many will avail themselves of the opportunity to join these groups.

Hebrew School and Sunday School

The annual Chanukah entertainment will take place on Sunday, December 6th. The students of the Hebrew School will present a Hebrew playlet called "The Rebellion of the Maccabees" under the direction of Mrs. Serbin-Beder. The Sunday School students will present an English playlet under the direction of Mr. S. Wiener called "What's Tonight?" The musical program will be directed by Rev. Samuel Kantor and Miss Roma Kantor. Dr. Israel H. Levinthal will address the parents and guests. Rabbi Mordecai H. Lewittes will serve as chairman of the festival program.

One hundred and fifty-four students are now studying Hebrew at the Center's religious schools. Of these 118 are enrolled in the Talmud Torah, 16 in the high school class and 20 in the pre-consecration Hebrew class. This is the largest enrollment in many years.

Clubs

The Dramatic Group is planning a dramatic production for the near future. Meetings every Sunday at 2 p.m.

The Inta-League, consisting of boys and girls in the upper grades of high school is planning an evening of Old-Tyme Movies for Saturday night, November 21st. The girls of the Inta-League are studying Zionism during their discussion hour. Dancing follows every cultural meeting at 9 o'clock.

The Shomrim (boys in lower grades of high school) are engaged in various war activities. Meetings every

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Druskin, Dr. Sidney S.
Res. 1760 Union St.
Bus. Optician, 1373 B'way.
Married

Proposed by Harold Lipsky

Emerman, Alexander M.
Res. 50 Lefferts Ave.
Bus. Power Plants, 2 Rector St.
Married

King Henry K.
Res. 20 Plaza St.
Bus. Electric Protection,
7 Humboldt St.
Married

Proposed by Louis Levine

Kreger, Phil
Res. 915 Washington Ave.
Bus. Transportation,
566 Flushing Ave.
Married

Ottenstein, Morris Z.
Res. 135 Eastern Pkway.
Bus. C.P.A., 217 Broadway
Married
*Proposed by Frank Schaeffer
and David Spiegel*

Kibakove, Lionel A.
Res. 1063 Carroll St.
Single

Proposed by B. Gabel

Schub, Isidore
Res. 868 East New York Ave.
Bus. Batteries, 59 Pearl St.
Married

Proposed by Frank Schaeffer

Tepper, Isador
Res. 430 Rockaway Pkway.
Bus. Bindery, 217 W. 25th St.
Single

Zurich, Mrs. Dora
Res. 706 Eastern Pkway.
*Proposed by Abe Mann and
Mrs. Lena Rosenman*

The following has applied for reinstatement in the Brooklyn Jewish Center:

Isacowitz, Bernard
Res. 959 Park Place
Bus. Real Estate, 1662 Pitkin Ave.
Married

*Proposed by Hyman Rachmil
and Louis Albert*

**MAURICE BERNHARDT, Chairman
Membership Comm.**

Saturday night at 7:30 in the gymnasium for athletics.

The Vivalets (girls in upper grades of elementary school) and the Candle-Lites are planning latke parties for Chanukah. Meetings every Saturday night.

The Maccabees have organized many athletic and cultural activities. Boys in elementary school are invited to join. Meetings every Saturday night.

The clubs are directed by expert leaders under the direction of Rabbi Mordecai Lewittes. Children of Center members or students in Center schools are eligible.

Union Thanksgiving Service To Be Held Thursday Morning, Nov. 26th

A Union Thanksgiving Service has been arranged by the Brooklyn Jewish Ministers Association in which all the rabbis and congregations of our Borough will take part. This Union service is held annually at a different Synagogue. This year, the service will be held on Thursday morning, November 26th at 10:30 o'clock, at Tem-

ple Emanu-El of Borough Park, at 4900 - 14th Avenue, Brooklyn.

The guest speaker will be Dr. Max Drob, Rabbi of the Concourse Center of Israel of the Bronx and one of the most prominent members of the New York Rabbinate. We trust that many of our members will attend this joint Thanksgiving service.

Condolences

We extend our heartfelt expressions of sympathy and condolence to the following:

Mr. Joseph N. Blumberg of 386 Linden Blvd., on the death of his sister, Mrs. Pauline Polisar on November 13th.

Mrs. Harry E. Jerrold of 1275 Carroll Street upon the death of her father on November 12th.

Mrs. John Sklar of 1298 President Street on the passing of her grandson, Capt. Stanley B. Sovatkin on November 13th.

Mrs. Judah Trotzky of 275 Linden Blvd., upon the loss of her father, Morris Schott on November 13th.

THE LAST LAP

This is the last week of the Mortgage Redemption Drive—the last lap of a great and far-reaching effort.

Let us achieve the goal—which is now so clearly in sight. Let us make the final contributions which will liberate the Center from its burden of debt.

We are setting an example that is inspiring communal institutions throughout the country. Let it go down in American Jewish communal history that an organization of only about 1,000 members raised among themselves the huge sum of \$160,000.

And this will be made possible only if EVERY member reaches out his hand to lift the burden.

JOSEPH M. SCHWARTZ, Pres.
MAX HERZFELD, Chairman
Mortgage Redemption
Campaign Committee

CIVILIAN WAR ACTIVITIES

First Aid and Nutrition Classes Now in Progress

The following classes are now functioning in our building:

First Aid

Monday—8:30 to 10:30 p.m.—given by Miss Osterman.

Tuesday—8 to 10 p.m.—given by Miss Osterman.

Wednesday—8 to 10 p.m.—given by Dr. Goldring.

Thursday—2 to 4 p.m.—given by Miss Osterman.

Advanced First Aid

Thursday—8 to 10 p.m.—given by Mr. Beckerman.

Nutrition

Monday—8:30 to 10:30 p.m.—given by Miss Doris Stark.

Thursday—2 to 4 p.m.—given by Mrs. Roberta Kohn.

Bandage Work at the Center Tuesdays

The Committee on Civilian War Activities has received requests for more bandages for the Red Cross. We appeal to all women of the Center and their friends to join in the work of making bandages every Tuesday from 10:30 a.m. to 4:30 p.m. and from 7:30 to 10:30 p.m. Please bring with you a white hoover apron and a pair of scissors. This is an important piece of work that should receive the cooperation of all women of the Center.

Forum Lectures Conducted by the Brooklyn Jewish Center

23rd SEASON

*Opening Lecture for the
1942-43 Season*

NOVEMBER 23rd

DR. STEPHEN S. WISE

Famous orator and Jewish leader,

will speak on:

"WALLACE AND SMUTS—TWO
ENGLISH SPEAKING PROPHETS
OF OUR TIMES"

NOVEMBER 30th

DR. ANUP SINGH

Biographer of Nehru, political scientist; authority on India and the Far East; Editor of "India Today,"

will discuss:

"BRITAIN IN INDIA — A NEW
APPROACH TO AN OLD
PROBLEM"

DECEMBER 7th

DR. WALTER FISCHER

Lecturer in Oriental studies, Hebrew University, Jerusalem; authority on the life and history of the Near and Middle East.

DECEMBER 14th

FLETCHER PRATT

Former military authority of the "New York Post." Expert on naval and military affairs.

DECEMBER 21st

DR. JOHN HAYNES HOLMES

Noted leader of opinion long popular with Center audiences.

DECEMBER 28th

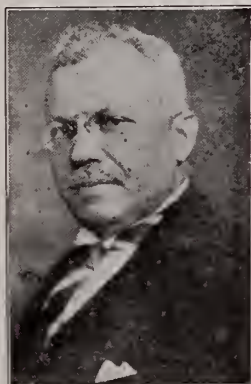
SIGRID SCHULTZ

Famous woman correspondent and radio commentator; Director of Berlin Bureau of the "Chicago Tribune" — 1925-1941

Admission is free to Center members. Admission to non-members, 30c including tax

ONE OF AMERICA'S
FAMOUS FORUMS

SAMUEL ROTTENBERG HONORED ON HIS SEVENTIETH BIRTHDAY



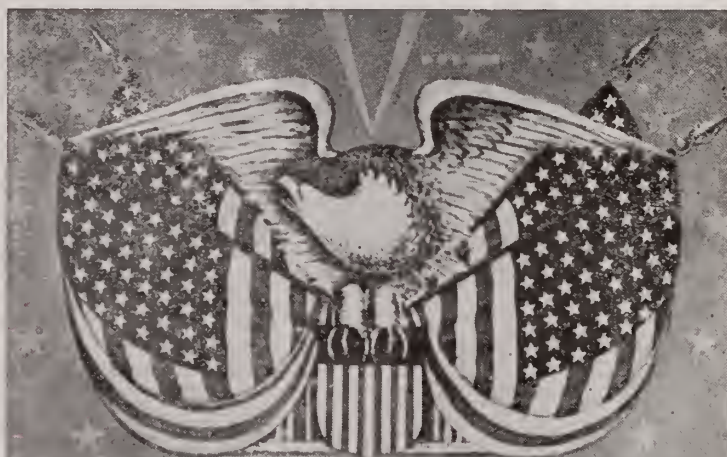
Samuel Rottenberg

THE Board of Trustees tendered a surprise dinner in honor of Mr. Samuel Rottenberg, Honorary President of the Brooklyn Jewish Center, on the occasion of his seventieth birthday. The impressive, though intimate gathering took place on Thursday evening, October 29th. Brief addresses stressing the activities of Mr. Rottenberg in behalf of the Center and other communal endeavors were delivered by Rabbi Levinthal, Mr. Bernard Semel, a life-long friend of Mr. Rottenberg, and Mr. Moses Ginsberg. Mr. Isidor Fine, on behalf of the Board of Trustees, presented Mr. Rottenberg with a suitable gift bearing the engraved facsimile signature of the members and honorary members of the Board. Judge Emanuel Greenberg, 1st Vice-President of the Center, presided in the absence of our President, Mr. Joseph M. Schwartz, who was ill.

On the same evening the Center membership, at the general meeting, unanimously adopted the following resolution of congratulation to Mr. Rottenberg:

"WHEREAS Mr. Samuel Rottenberg, Honorary President of the Brooklyn Jewish Center has just celebrated his 70th birthday anniversary, and

WHEREAS the membership of the Brooklyn Jewish Center is desirous of giving expression to the esteem and affection in which Mr. Rottenberg is held by the members of the institution, and to its gratefulness for his untiring leadership and his selfless devotion to the interests of the Brooklyn Jewish Center.



SERVING OUR COUNTRY BROOKLYN JEWISH CENTER HONOR ROLL

The following is an additional list of Center members, and sons and grandsons of Center members, serving with the United States armed forces. The list includes names received up to the time of going to press.

Dilbert, Bernard

Jaffe, Harold L.

Kirschbaum, Jonas

Pressner, Bernard

Rosenheim, George Price

Schwartz, Harry

Weinstein, Dr. M. E., Captain

BE IT, THEREFORE, RESOLVED that we, the members of the Brooklyn Jewish Center, at a general membership meeting, held on Thursday evening, October 29th, extend to Mr. Samuel Rottenberg our sincere congratulations on his 70th birthday and our best wishes that he may be blessed with many more years of health, happiness and contentment, together with the members of his family.

BE IT FURTHER RESOLVED that a copy of this resolution be forwarded to Mr. Samuel Rottenberg."

Dr. Levinthal Presents Books to Library

Rabbi Levinthal presented a number of Hebrew, English and Yiddish books to the library in honor of Mrs. Levinthal's birthday. Rabbi and Mrs. Levinthal also presented a number of important volumes in honor of their son, Lazar's, birthday.

Personal

Stanley A. Model, son of Mr. and Mrs. Harry I. Model received his Master of Arts degree from the School of Education of New York University.

Congratulations

We extend our heartiest congratulations and best wishes to:

Mr. and Mrs. Samuel Goldberg of 706 Eastern Parkway who announce the marriage of their daughter, Beatrice, to Staff Sgt. Alfred J. Hanft on November 14th.

BASKETBALL GAME

This Sunday Eve'g., Nov. 22nd
at 9 o'clock

Brooklyn Jewish Center

vs.

Workmen's Circle

Preliminary Game at 8 o'clock
Admission including Tax:
55c to all

The next home game: December 6th
UNION TEMPLE

Y.F.L. Invitation Dance follows game
and between halves

IN MEMORIAM

It is with deep regret that we announce the death of our member

Mrs. Samuel Feldman
of 1643 President Street on November 17th.

We extend to the bereaved family our heartfelt expressions of sympathy and condolence.

MEMOIRS OF A REFUGEE

Continued from page 14

samples of my articles, and using the style I had read in many ads, I asked: "Why not try and use my stuff for a change?" I concluded by saying that I would not charge very much, only a few dollars a piece.

Receiving this package, the man must have thought: "How on earth can I get rid of this bore?" He hit upon a funny idea. He sent my sketches back with his compliments, still insisting on his principles, but enclosed a check for one dollar!

I was amazed! My first impulse was to send the dollar back, but on second thought I saw him smiling when getting back this "fortune", so I kept it for good luck. Some time later I did have better luck; as you can see by reading these lines.

Thanksgiving Dinners

will be served at the Center

Thursday, November 26th

from 12 Noon to 6 P. M.

at \$2.25 per dinner

Special Children's Luncheon — \$1.75

Dinner and Dance Music

Accommodations only through
advance reservations

Tel. — Mr. Kotimsky PR. 4-1400

The Center has completed its
quota of \$250,000 in the
sale of
WAR BONDS & STAMPS

Help Us Reach Our Next Goal:
One-Half Million by the
end of 1942!

**BUY YOUR BONDS and STAMPS
AT THE CENTER!**

OUR ONLY STORE
Hyman Spitz Inc.
FLORIST & FRUITER

1685 PITKIN AVE.

Brooklyn, N. Y.

WEDDING DECORATIONS

Our Specialty

We Carry A Complete
Line of

Fruit Baskets

for every occasion

**THE BROOKLYN JEWISH
CENTER'S OFFICIAL
FLORIST**

TELEPHONE DICKENS 2-4000

THE CENTER'S OWN MOSES GINSBERG

Continued from page 9

marine business fell into a bad slump. Mr. Ginsberg lost his money again. "I lost even my shoe laces," he placidly recalls. But he was not in the least discouraged. He still had a wonderful asset in his good name. He returned to real estate, but on a bigger and better scale. Capital? It would come. He built magnificent residential hotels, and cooperative apartment houses. Again he was successful. Prosperity flowed back to him.

Then came 1929, and Moses Ginsberg was wrecked once more. But up he came, with the same cheerful confidence, the same keen vision — and the same good name. He took to the seas again, and that is where he is today, doing better than ever, and with his fleet of cargo vessels helping considerably in the war effort.

* * *

Moses Ginsberg's affiliation with the Brooklyn Jewish Center, and the role he played in its organization and development, is a chapter in itself—a pretty full chapter, filled with zeal and vigorous effort and unswerving devotion to the ideal of a Jewish Center that would be of the greatest usefulness to the Jewish community and an ornament to American life in general.

His work for the Center began when the late Louis Cohen tried to enlist his interest in the building of a synagogue. Ginsberg replied that he already belonged to a synagogue and wasn't interested in just adding another house of worship to the many already in existence. But he was interested in the creation of a Jewish Center. Cohen agreed to join him. Ginsberg called in his admired friend, Samuel Rottenberg, and thereafter the two worked tirelessly to give Brooklyn a Center that would be the finest in scope, the most beautiful in structure. Even before the funds were raised, even before any building plans were drawn, Ginsberg suggested to Mr. Rottenberg, who became the President of the Center, that Rabbi Israel H. Levinthal, then of the Petach Tikvah congregation, be engaged. He recognized in Dr. Levinthal the spiritual leader who could best fashion the projected center into the institution he dreamed of.

Dr. Levinthal was approached, and although he was asked to throw in his lot with a yet non-existent organization, he was fired by Ginsberg's and Rottenberg's enthusiasm, and accepted the post. Dr. Levinthal in turn re-

commended as executive secretary of the projected institution a young man who had then recently returned from service with the A. E. F. in France, and was now engaged in communal work, Joseph Goldberg.

The financial problems of the new venture gave the pioneers considerable cause for anxiety. They felt that while the institution was to serve the community at large, the financial responsibility should be assumed completely by the membership. Appeals to the public for funds were ruled out.

A bond issue, which was to be a second mortgage on the building, was proposed, and it was Ginsberg who insisted that those who led in the formation of the Center should subscribe substantially—and by substantially he meant \$10,000 each. This was a rather large sum, and Ginsberg was not so well-to-do as to be able to write ten thousand dollar checks casually. Yet he and his associates—five of them—pledged that amount, and so before they went to others they had a subscription of \$60,000, a sum which later swelled until about \$375,000 in bonds was sold to members of the Center. This amount, plus the \$400,000 first mortgage, and loans from banks, made it possible to complete the building.

The original plans for the financial support of the Center through income, as envisioned by Ginsberg and Rottenberg and the other pioneers, had to be changed, for they were far ahead of their time. Eventually the Center had to resort to such traditional methods of fund-raising as bazaars, assessments, appeals, concerts, etc., for the upkeep of the building and the reduction of indebtedness. But the ideals of these founding fathers served as an inspirational light, and today these ideals brought about the present revolutionary action—the redemption of the mortgage.

Mr. Ginsberg strenuously objected to the bazaar method of financing, and eventually won out when the depression years came. He it was too, who suggested that the dues be reduced in half in order to save the membership from dwindling.

After the Center was built, and throughout its existence, Moses Ginsberg had a leading part in everything that concerned its welfare, and whenever there was any movement to promote its growth and broaden its influence, he was close to it.

Mr. Ginsberg's work with the Brooklyn Federation of Jewish Charities dates back to 1910. When Samuel Rottenberg headed the movement for the kosherizing of the Federation affiliates, and for the inclusion of orthodox institutions within the Federation, Mr. Ginsberg supported him wholeheartedly. Both of them were elected as members of the Federation Board of Directors after they succeeded in kosherizing the Hebrew Orphan Asylum and in bringing in all the Talmud Torahs of Brooklyn.

When the New York Kehillah was organized he was one of the so-called "Sanhedrin" of 70 directors. From 1912 to 1915 Mr. Ginsberg served as a member of its Executive Committee.

Limitation of space prevents an account of Mr. Ginsberg's philanthropic work. This can be summarized briefly by saying that there is hardly a Jewish organization catering to the well-being of the community with which he is not connected either through personal activity, or substantial contributions.

Worth honoring indeed, is this man, who started with a peddler's pack and ended with the possession of that most priceless of assets, the love and admiration of his neighbors.

THE GREEN TIE

Continued from page 12

nicer cri of fashion. Anyway, they hated everyone who wore a tie.

When Mr. Cleophas appeared in the park again, the noisy man with the string around his neck shouted: "The men with the green ties are thieves!" And some people shouted with him.

And when he returned for the third time, the entire crowd, led by the noisy fellow with the string tie, screamed: "The men with green ties are murderers!" Cleophas noticed that many eyes were focused on him. Remembering that he too had occasionally worn a green tie, he turned to this fellow and asked: "Precisely whom do you mean? Perhaps me?" Whereupon the other replied suavely: "But Mr. Cleophas, how can you think that—? You don't wear a green tie!" And he shook hands with him and assured him of his deep respect.

Cleophas bowed and left. But as soon as he had gone far enough, the man with the string around his neck clapped his hands and exclaimed: "Did you see how it struck him? Who dares doubt now that Cleophas is a libertine, a thief and a murderer!"

Congratulations to
Moses Ginsberg
and the
Mortgage Committee

of the Brooklyn Jewish Center on the outstanding success which it has achieved to date. This is indeed a remarkable accomplishment, and we know the Center members will continue their efforts until their goal is reached.

●

**CONSOLIDATED TAXPAYERS
MUTUAL INSURANCE COMPANY**

HARRY STRONGIN, President

Home Office
100 CLINTON STREET
BROOKLYN, N. Y.

The Brooklyn Jewish Center Review

A CALL TO MAKE GOOD THE
PROMISE

By LOUIS LIPSKY

TRIBUTE TO A RESPONSIBLE
JEW

By DR. ISRAEL H. LEVINTHAL

ANGLO-JEWISH FICTION FACES
FACTS

By DR. HARRY E. WEDECK

THE STORY OF EDWARD
ELLSBERG

By DAVID MORDECAI

CHIEF RABBI HERTZ

By DR. EPHRAIM LEVINE

NEWS OF THE MONTH

By LESTER LYONS

DECEMBER

1942

THE CENTER BULLETIN BOARD

MONDAY EVENING FORUM LECTURES

Lectures and Discussions held every Monday Evening During the Season at 8:30 o'clock

JANUARY 4th

MAURICE SAMUEL

Brilliant author and lecturer



Subject:

"Jewry in the World of Tomorrow"

JANUARY 11th

PHILIP CUMMINGS

News Analyst and Commentator on Foreign Affairs

Subject:

"The Conflict Around Australia and the Pacific"

JANUARY 18th

JOHN SCOTT

Author, Traveller, and Journalist, who has recently returned from Russia.

Subject:

"Russia and Her Attitude Towards Japan"

Admission Free to Center Members. Non-members, 30c including Tax

SISTERHOOD CARD PARTY

Monday, January 25th
at 1 P. M.

Subscription \$1.10

(Proceeds to Charity)

MRS. SAM NICOLL, Chairman

BASKETBALL GAME

This Sunday Eve'g. Jan. 3rd
Brooklyn Jewish Center

vs.

Eighth Avenue Temple

Admission including Tax: 55c to Non-members. Center members admitted free upon presentation of their membership cards

HELP OUR COUNTRY!

Red Cross Calls for Volunteers

WOMEN

Volunteer for
Bandage Work, Sewing and
Knitting

EVERY DAY and EVENING

MEN and WOMEN

Volunteer for

BLOOD DONOR DAY

Wednesday, February 24th

REGISTER NOW AT THE BROOKLYN JEWISH CENTER

BUY WAR BONDS AND STAMPS AT THE CENTER OFFICE

THE MENACE OF THE "PROTEST RABBINER"

THE *Protest Rabbiner* are in deadly earnest—and in this instance their earnestness may well be deadly. With an energy worthy of a better cause, they have translated into Jewish life all of the phenomena of Quislingism and Lavalism. The dangerous element in their program is the fact that on the surface they have managed to cloak their essentially disruptive purposes with a guise of respectability that may beguile and deceive elements in America, Jewish and non-Jewish, to the ultimate detriment of Jewish values and Jewish hopes.

When in Atlantic City during the past summer the *Protest Rabbiner* first issued their pronouncements against a Jewish Army, we were permitted to

hope that this was but a feeble fulmination of die-hard theoreticians. The well-nigh universal condemnation of their principles strengthened our hope, and when some weeks later 733 rabbis in America, including the majority of the Reform rabbinate, strongly condemned the attitude of the *Protest Rabbiner*, many thought that these men would become quiescent and no longer muddy the stream of discussion concerning Palestine and all its cognate problems. We reckoned, however, without our adversaries. They have gone far beyond the province of talk and have engaged themselves seriously in a practical program, not of protest but of sabotage, a sabotage intended to have world-wide effects.

Jewish life has long been familiar with "isms" which result in schisms, and we have always managed somehow to accommodate ourselves to differences where they have been sincere. This has been true at least in the field of theology, where the orthodox Jew, in every-day life, at least, has had no reason to be particularly disturbed by Conservatism or Reform, and where the practitioners of these theologies have had an equal lack of concern regarding Orthodoxy. The new schism introduced by the *Protest Rabbiner* is, however more fundamental in the secular life of the Jew. They now propose, and have begun to create, a Council for American Judaism, which envisions a complete and complex organization with all of the provisions for propaganda. This is at the command of a group of men who represent the wealthy assimilationist segment of American Jewry. It must be borne in mind that at present, at least, and we believe eventually and completely, this institute will not preach religion and will concern itself only with the task of combatting political Zionism. That must be so because, insofar as their religious field is concerned, the *Protest Rabbiner* all have pulpits from which they have for many years been preaching the old established doctrine of Reform Judaism. Their major concern and that which now brings to life the new institute is the negative one of opposition to a Jewish National Palestine. It is no mere coincidence that in their first statement the outstanding aphorism is this: "We are definitely opposed to a Jewish state, a Jewish flag or a Jewish Army."

This pronouncement comes at a time when a majority of United States Senators and members of the House of Representatives have joined in a statement urging the full recognition of a Jewish National Homeland in Palestine, and the creation of a Jewish Army. Similar expressions on the

Continued on page 18

Professor Ginzberg's 40th Anniversary at the Theological Seminary

THE Jewish Theological Seminary of America recently commemorated the fortieth anniversary of the coming to that institution of the outstanding scholar and teacher, Professor Louis Ginzberg.

It was a wise man who once said: "One of the signs of a true genius is that he is able to recognize genius in others." Judged by that saying, Professor Solomon Schechter was indeed a true genius. When he reorganized the Seminary some forty years ago, and sought scholars who should add lustre to its name, he was able to recognize the great and unique gifts of a number of young scholars, whom he summoned to serve as professors in their chosen fields. Professor Ginzberg was the first thus to be called by him. He was young in years, but even then had already won recognition for eminent achievements in rab-

binic scholarship. His fame and reputation grew with the years, and today he is the recognized world master in that field, enjoying the affection and the esteem of all who prize true scholarship.

The Seminary's position in Jewish life today has been achieved largely through the celebrity of its renowned faculty, foremost among whom is Louis Ginzberg. In these forty years he has taught hundreds of rabbinic students who today serve as Rabbis throughout the length and breadth of the land. All of them feel a debt of gratitude to him which words cannot describe.

American Jewry has been and is blessed by the service rendered by this sage and savant. Fervently do we pray that we may continue to be so blessed for many decades to come.

—I. H. L.

"JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

IT is a very delicate subject that I am about to discuss with the readers of this column. I confess that I have difficulty in broaching it, and yet it must be discussed because it touches the very lives of many people.

Jewish Law is known for its liberality and for its considerateness of the human personality. There is, however, one sphere in which Jewish law may appear to the superficial observer as antiquated and not in keeping with the modern spirit. That is the status of the married woman, whose husband has disappeared or whose whereabouts are unknown. Such a woman cannot marry, unless she is in receipt of a *get* or a Bill of Divorce, from him, or has the testimony of witnesses that he died. Unless one of these conditions is fulfilled, she is known as an *agunah*, and needless to state, her status is pitiful.

It is needless for me here to discuss the historical reasons for this law, nor the difficulties that the rabbis have found in reinterpreting these ancient provisions so that they may better fit in with the modern conditions of life. There are many Rabbis who are vitally concerned with this

problem and are working diligently to find a solution that shall be in keeping with the spirit and tradition of our Law and at the same time bring the relief that is so essential for the improvement of the status of the *agunah*.

The problem becomes more serious, of course, in times of war. A soldier may be reported missing, but that does not necessarily mean that he is dead. He may be a prisoner or he may have escaped. Under these conditions, without actual testimony that he did die, his wife would still be regarded as an *agunah*, and, under Jewish law could not remarry. During the first World War, in the battles that raged in East European lands, there were thousands of such cases, and the plight of these *agunot* can readily be appreciated.

The Rabbinical Assembly of America, of which this writer is proud to be a member, after studying this problem for a number of years, has worked out a procedure which does offer some solution to this problem. In strict conformity with traditional Jewish law, and with the guidance and approval of the foremost Talmudic authority of our day, Professor Louis

Ginzberg, the Law Committee of the Rabbinical Assembly has prepared a special legal form to be executed after a marriage. This document provides that the Beth Din (or Rabbinic Tribunal) of the Rabbinical Assembly be empowered to execute a *get* and order it to be delivered to the wife three years after the general demobilization of the armed forces of the United States, if there are clear indications then that there is no longer any hope that the husband will ever return to his wife. This divorce would, of course, take effect only after the civil courts ruled that the marriage was legally dissolved, or declared the husband legally dead.

It is needless to state that this additional provision does not in any way impugn or weaken the sacred and binding character of the marriage relationship. It is only an insurance against exposing the wife to an uncertain status. It may be difficult to think of such a matter just at the time of one's greatest happiness, the time of marriage, but just because of the love that the couple bear toward each other, they must think of this eventuality.

The Law Committee of the Rabbinical Assembly has sent this legal document of "Agency Appointment" to all Jewish Chaplains in our armed forces, so that married men may, through them, validate this authorization. All rabbis in civil life have been asked to speak to prospective grooms and brides, explaining to them the necessity of going through this procedure.

We realize that the novelty of it all may make its adoption difficult in the beginning. We feel, however, that as the message spreads, the procedure will be accepted in the spirit in which it was enacted, and thus help to alleviate a condition that may prove a source of the greatest suffering.

The Rabbinical Assembly of America is to be congratulated for having the vision, the understanding, and, we may add, the daring to take this important step to revitalize Jewish law by making Jewish law recognize the new conditions of the life of our day.

Israel H. Perutthal

TO JUSTICE BRANDEIS

AT a recent session of the Supreme Court of the United States, the Court memorialized Mr. Justice Brandeis and devoted its proceedings to a tribute to his memory. A number of speakers representing the Bar and the Bench addressed the Court from a diversity of points of view; yet the sum total of all their thoughts was a unanimity of belief that Brandeis, both in his life and in his judicial work, exemplified in the highest principles of Americanism.

Chief Justice Stone adverted to Brandeis' abiding faith in the principles set forth in the Bill of Rights. Attorney General Biddle spoke of him as one "whose life work brought nearer to fulfillment the essentially American belief in equality of opportunity and individual freedom." Senator

Norris described Brandeis as one whose life "shines as a beacon light in the world of hope."

It is only a year since Mr. Justice Brandeis died and it is of course too early to attempt a perspective, much less a final appraisal of a life so rich in its contribution to so many fields of thought and activity. Yet this much is timely and in no sense presumptuous: Brandeis brought to the task of constitutional interpretation the belief that the law must be in accordance with the facts and that no case could be decided on the basis of legal principles without a proper understanding and evaluation of the underlying facts. In this sense his brief in the Supreme Court in the Oregon Wage Case was revolution-

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FOR twenty-five years our pioneers have been building the Homeland under the protective shields of Covenants and Understandings. They knew that they were creating the reality of an Ancient Hope. They were taking advantage of a great opportunity to launch the return of an Exiled People and further the Renaissance of a Jewish Commonwealth. But they also knew that what they were doing had a more immediate, practical purpose. Their kinsmen in Europe were living on a volcano of hate and prejudice, which would sooner or later break down all the restraints of civilization, ruthlessly overthrow all moral standards and issue forth as a hot stream of destruction. These pioneers were the first to escape from the danger zone. They felt that they were destined to prepare a Sanctuary and Home for those who would have to flee in the days to come. They knew they were not building only for themselves. They were the advance guard of an awakening people. They were the forerunners of rebirth. They were to testify to the indestructibility of the Jewish spirit. It was their duty to clear a way of honorable escape for those who might soon be forced to evacuate the living space they had occupied, on sufferance, for generations.

They served that mission with remarkable devotion and nobility of character. They extended the depth and breadth of the Homeland. They created opportunities that could have served for hundreds of thousands to take their places in the encampments of reconstruction. As they labored for others, they found ever renewed strength within themselves; through their devotion they earned their own freedom and recovered their own national dignity. It was this strength and freedom and dignity that they wanted to share with all who suffered among the Jewish people, all who would return from captivity.

* * *

But what they achieved came too late to avert the great tragedy in Jewish life, or adequately to serve to salvage the ruins. The catastrophe had been long in preparation, but it was thoroughly prepared. All the forces of evil were being gathered and mixed together, and the instrument of destruction was being forged. Suddenly, in a few years, the great Jewish communities of Europe were overwhelm-

A Moving Statement of the Jewish Situation by one of Zionism's Great Leaders.

A CALL TO MAKE GOOD THE PROMISE

By LOUIS LIPSKY

ed by the cruelest enemy of humanity the world has ever seen. The surprised victims were undefended and unable to defend themselves. For a while they stood paralyzed, refusing to believe the incredible. All that Jewish life for generations had built was razed to the ground with amazing thoroughness, with inhuman ruthlessness. All property they had earned, all the wealth they had accumulated, all the rights they had acquired, all the credits they had put aside in reserve, were swept away. They became the helpless objects of organized torture and murder on a vast scale. They fled as from a pestilence and could find no refuge. The relentless enemy pursued them even into the underground shelters they found. They suffered terrible privations and indignities and wondered when the end would come. Here and there, cautious Samaritans offered them temporary shelter on a limited scale; even they were fearful of the consequences. Many thousands of them found homes within the bosom of this great democracy, thanks to the humanitarian spirit of our great President. They were allowed a resting period in the friendly ports of South America. They abided for a time in Shanghai, in North Africa, in Hong Kong; but, together with others, were bombed out and had to flee again. Hundreds of thousands of them perished in due course. Of these, it is now said, they died a "natural" death.

* * *

Many of the victims made their way to the Promised Land. They remembered the Promise and hoped that their distress would force an extended welcome. At first the government of the Promised Land gave them a grudging and resentful nod of recognition. Many of the returning exiles were rehabilitated and became valuable members of the community, sturdy defenders of the land. Soon, how-

ever, repentant of its generosity, guided by its own narrow interests, the government established an effective blockade between these victims and their sanctuary. Regulations governing the issuing of passports and visas and immigration schedules were given precedence over the dictates of humanity. Of all victims of the war, the Jews were defined as aliens, subject to the restrictions of immigration laws. Incredible administrative decisions were made. The crippled ships on which many drifted into the ports of Palestine were forced back upon the high seas. Those who thought that they might, in spite of the terrible obstacles, still reach the goal, were discouraged from even making the attempt and chose to die where they were.

And in 1939, when the disastrous policy of appeasing enemies had reached its peak, and threatened the life of the Empire, and when the German Reich had already made hundreds of Jews penniless and homeless, had broken their spirits and shaken their faith—and it seemed that even greater misfortunes were about to break—the Mandatory Government, in frantic desperation, resolved to rid itself of the burden of the Promise by liquidating it. It thought that justice should give way to "administrative" opportunism. This ignoble default would not have been possible even in 1929. But in 1939, suffering the consequences of a long period of conniving and indecision, breaking under the pressure of imperial difficulties, heeding the advice of inferior minds, the Mandatory Government registered the definitive repudiation of all they had promised to the Jewish people. At any rate, they were through with that troublesome business. Against that decision an indignant protest was lodged not only by the people betrayed,

but by the great leaders of liberal thought in the democratic world. It was a protest against the frustration of the hopes of a harassed people at that moment suffering unparalleled persecution. It was a protest against the violation of the Covenant upon which these hopes were founded. It was a protest against flagrant injustice. All these protests were of no avail.

* * *

The feelings arising out of these conditions that had become chronic are now merged in the shock of a new situation that beggars description. With cool deliberation, with purpose proclaimed in advance, working on a time schedule, the enemy is now executing old plans that were designed to exterminate all Jews captive in the territories he occupies and dominates. The scheme has been exposed in horrifying detail. How it is being executed is recorded from day to day in the press. It would be a needless exacerbation of wounds to give time here to this awful record. Prostrated by grief, shaken with indignation, Jews the world over have used the traditional forms of mourning to give expression to their pain and sorrow. They have gathered in their synagogues and repeated ancient prayers. With difficulty they have sought to subdue their sorrow and speak of it in a low voice, not too strident, not too shocking. They have tried to avoid the show of primitive grief, which seems to be the only adequate reaction to such monstrous scenes as are being enacted on this whirling globe.

All just men should understand why our mourning has been shot through with indignation and protest. We are not blind to the fact that other peoples have suffered great casualties at the front and behind the front, in the cities and towns. The fury of Hitler struck hardest, with torture and death, in the territories already enslaved. *But we have the conviction that in this instance guilt is chargeable to the Democratic Nations for indifference and silence while the terrible tragedy was being prepared.*

When the Nazis singled out the Jews for attack, deprived them of the protection of law and justice, stripped them naked for execution, the world, which is now at war with all they stand for, felt no moral urge to in-

terfere in matters that did not touch their own immediate, political interests. The Jews were left on what was really a battlefield, unarmed and undefended. There were men of high spirit who raised their voices in sympathy; there were noted Christians that could not keep silent. *But the great democratic states found it inexpedient to utilize their moral influence and their power—whatever it was—to restrain criminals engaged in unspeakable outrages against a helpless people.* They had no interest in what happened to Jews, and seemed to appear even as distant sponsors. It appeared as if all Jews could be made to undergo a fresh examination of their credentials as members of society, and could arbitrarily be deprived of inalienable rights and could be slaughtered en masse, and that there was no tribunal to which appeal could be made, where the criminal could be brought to judgment. The German Reich was made to feel that it was quite in order for them to pursue their course against the Jews and to shift them to and fro regardless of their previous political status, and to assemble them all under one regime of spoliation, torture and murder; and that the organized world would be an indifferent spectator of what, at most, it regarded as a vulgar exhibition.

Thus, in the sequel, the long-considered, partially-tested scheme for the destruction of a people became a possibility. It could be executed without interference. All of Central Europe was the *lebensraum* of the *herrenvolk*, in which they were free to act. There the Jews were—herded together from all parts of Europe, wearing the same yellow badge, all members of the same hated race, no distinctions of differing political derivation, cowed and broken—ready for the final blow of the Madman. The last moments of this tragedy are now being enacted. Their last agonizing cries can be heard only by the Gestapo of the New Order. The world audience is speechless. Only Jews are the mourners. By-standers, here and there, deplore the spectacle of sorrow. That is all the reaction Hitler expected to hear. That is all he hears from the world as he sits in Berlin and receives the statistical returns of his "success."

* * *

Of course, it is impossible to persuade the enemy by prayer or threat

or act. He is fated to pursue his course of destruction to the limit of his strength, until death takes him off. But the world could have offered at least some consolation to those who have fallen by his hand. It could have eased their last moments. But no consolation was forthcoming while the massacres were being prepared. They could have been reassured that they were not dying in vain. But all they saw was that the honor and the dignity and the future of the Jewish people was being wholly disregarded. For other peoples engaged in the war, there were promises and assurances. For them, there was a place at a conference table; there was defense and praise; there were intimations of restoration; their corporate rights being maintained even though their governments were in exile. Everything possible was done to protect the appearance of their corporate continuity. Their soldiers were given an honorable place in the armies of the United Nations; their governments-in-exile were given credits and status; their flags were being honored; their dead were being lauded and showered with medals. But the people thus condemned and humiliated had no corporate existence; they were not allowed a recognized cause; there was avoidance of reference to their name, except to express words of commiseration. They died without the comfort of the assurance that the world they were leaving would be a world in which there would be justice for their people, as well as for others.

It would have eased their burden had they been told, in plain words, without legal verbiage or political evasiveness:

"You are members of an ancient people with whom once God made a Covenant. Do not be dejected! The Promise in that Covenant has persisted through the centuries in your consciousness and in the consciousness of all peoples who respect piety and religion. You have passed through centuries of pain and humiliation; you have been rejected and humiliated. Then came a great Empire which gave recognition to the historic connection of your people with the land and its Promise, and its gates were opened in order that your people might find home and freedom in Zion. We who made the Promise have sinned against

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A Review of Late Fiction of Jewish Interest by British Writers

ANGLO-JEWISH FICTION FACES FACTS

By DR. HARRY E. WEDECK

THERE are two strikingly disparate types of British Jew. There is the highly assimilated kind—like the Sassoon fox-hunting, county-seat, town-house Englishman who just happens to be Jewish. And there is the other, more numerous type that clings—if not actually, certainly in attitude and outlook—close to the antique ghetto.

Anglo-Jewish fiction—especially in the last two decades—has been encouragingly prolific in producing a highly realistic, varied Anglo-Jewish body of work that reflects these two types.

The ghetto of London itself—the East End embracing Whitechapel, Commercial Road, and Petticoat Lane—that drew the warm interest of Israel Zangwill in those late Victorian days—still finds its largest number of adherents. The Jewish East End of London is not as animated, as alive or varied as the ghettos of New York or Alexandria or Paris. But—with its Wonderland—the athletic center for budding pugilists—with its dance halls, its restaurants, its minor clubs, it constitutes the complete Jewish East End social life. "Madame Gold," by H. W. Lewis has its locale in this atmosphere—a story of business in excelsis, and the final achievement therein of a remarkably energetic Jewess. "Seven Days After Death" too draws its characters and substance from this deeply ingrained Jewish setting. Gold's "King Sol," on the other hand, adheres more closely to Wonderland itself and the wavering fate of a Jewish pugilist promoted by an erratic, whimsical juncle. There is abundant material in this field, offering conflict and humor and chill tragedy. Maurice Goldman—gathering his source-material in sheaves—deals lavishly—in "East End My Cradle"—with this confined, dramatic area.

For those who incline toward a less flamboyant Jewishness there is the more prim non-Jewish aloofness that assailed the "Kerrels of Hill End" by C. Landstone with its very genteel atmosphere and its unconscious striving for at least social assimilation. Mary Grace Ashton's "Race" also—and Arnold Lunn's "Family Name" as their titles indicate—picture the Jew in contact with non-Jewish elements that are an urgent, immediate challenge to racial absorption.

There are, again, those other novels that, leaving the crowded background of London's ghetto, branch further afield into the provinces and touch life at many newer and unobserved angles; reaching into untapped social strata and unusual combinations of human groupings. To this genre belong some of the best work of Louis Golding—"Magnolia Street," "Five Silver Daughters," Ashton's "Sons of Jacob," and V. R. Emanuel's "The Selmans."

Mrs. Lily Tobias has happily and decisively broken away from the traditional settings in "Mother's House." She has gone for her story to an obscure mining village in Wales. The mining district shrouded in the valley, with its bleak, sodden drabness, is an appropriate backdrop for Simon Black's conflicts. The little Jewish boy's first contacts with "upper-class" gentile life make furtive clutches at his mobile spirit and herald the later sharp, purposeful, though not final break with Judaism.

The consciousness of some undefined difference and the feeling of another world tangent to the Jewish home environment in which he exists, set Simon off on disturbing speculations. He enters Jews' College, London, destined, by paternal and avuncular direction, for the Anglo-Jewish rabbinate. The sketch of life in the theological seminary, though tinged with humor, makes grave and acute thrusts at existing conditions. There are frank sidelights on the variety of hesitant, reconciled, and heterodox students.

The threat of intermarriage hangs sinister over the Blacks and the Elmans, and takes form in Simon's precipitate marriage to Jani Lloyd. Jani Lloyd, the Welsh girl, Edith Miller, Jewish at heart, in spite of the gentile veneer, the Blacks themselves, the tempestuous, exotic Lena Rachlin, all bring insistent life and movement to the book, in which the indestructible

nature of the Jewish inheritance is dramatically emphasized.

"The Five Silver Daughters" is more spacious in treatment, more cosmopolitan, more intensely diversified. Sam Silver—the placid ex-tailor who wandered through the Ukrainian woods and ultimately settled in Doomington—is, with his five marriageable daughters, the focus of domestic interest. War then opens an avenue to prosperity. Money streams to Sam. The daughters—each in her own way—react to this sudden wealth. One has theatrical ambitions. Susan turns Communist. One marries stability. Sarah marries a manipulator of vast financial schemes. One waits years for her unspeakable rake. The hesitations, the uncertain gropings for position, security, financial assurance, for place and notoriety, the pictures of low and higher Jewish life are etched with suavity, sharpened acidly with an ironic persiflage.

Noah Elstein's "The Flight of Peretz"—striking a humbler, less ambitious note—is an incisive study of lower Anglo-Jewish life. It moves around the Israel family—Mrs. Israel herself, querulous and wistful; the pious, ineffectual father; and the younger breed—Laya and Ray, the sporting Hymy, and the tragical Peretz, hungry for enlightenment. Against this background enters the emotionally stimulating Dora Marburg.

The scenes are broadly, sweepingly executed, in a series of clamorous frescoes, only occasionally mellowed by warmer tones, and shot through with domestic bickerings. Elstein has exposed a raw, embittered view of Jewish undercurrents. At the same time he hits off the mannerisms of certain Jewish and Anglo-Jewish types. As in "My Mother's House," the spectre of religious disintegration

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THE STORY OF EDWARD ELLSBERG

By DAVID MORDECAI

THE sweating newspaper correspondent sat opposite the fatigued but never worn Captain Edward Ellsberg in the latter's Eritrean HQS. "Tell me," the reporter said, "What's your final comment on the salvaging of the drydock?" The captain replied swiftly and simply, "I wish the Italian who sank it and boasted it never could be raised would see it now."

That was all the reticent naval officer would say about the gargantuan task he had just successfully completed. But on a day when newspapers in United Nations were headlining the depressing news of Allied setbacks, word that the inestimably important Massawa drydock and harbor had been raised from the bottom of the sea was unusually welcome.

The naval base at Massawa was Italy's largest outside of her native ports. The Blackshirts scuttled the great drydock when they lost the town, and were certain no one could ever use it again. But they did not know of Captain Edward Ellsberg, U.S.N.

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One hour after he had heard the radio report of the Japanese attack on Pearl Harbor, Captain Ellsberg was en route to Washington seeking active service. On Monday, the 8th of December, he was already hard at work; in March of this year he flew to the now British-held Eritrea to superintend a project thought impossible of realization—the salvaging of the Massawa drydock.

Working in a heat that reached 149 degrees, Ellsberg and his crew were up against a set of almost impossible odds to start with. There were only two diving suits among them, although (under the able command of Captain William Reed, a former naval officer, of California) thirteen American civilian divers were on hand. There was no salvage or other equipment to speak of.

Pumps and air compressors were borrowed from the British, who had ridiculed the salvage attempt from the first. When the dock was eventually raised, the salvagers had to repair the dock too.

Two 14,000-ton German passenger ships and an undisclosed number of 5000-ton freighter-passenger vessels

are still beneath the surface, but Captain Ellsberg said to a correspondent that he believes they can be salvaged.

* * *

Although he was born in New Haven, Connecticut, Captain Ellsberg and his family lived the greater part of their lives in Colorado. His father, a dairyman by day and scholar by night, was a wise and progressive gentleman who allowed his precocious son to choose his own career, based on his own tastes.

In school, young Ellsberg won academic honors galore. His teachers marveled at the boy's mature grasp. It got to a point where the youngster used to get fidgety and nervous every time he had to mount the platform and have a medal pinned on him; it is this background that probably explains Ellsberg's shyness at public acclaim.

In spite of a marked partiality for the study of mechanics and architecture, Ellsberg acted upon the suggestion of friends and applied for entry to Annapolis. Not only was he admitted to the Naval Academy, but when commencement exercises rolled around he found himself at the head of his class. So noteworthy were the young officer's achievements at school, that the *New York Times*, in a special editorial, prophesied that he would follow in the footsteps of his illustrious co-religionist-predecessor, Admiral Uriah P. Levy.

Elected to the Naval Construction Corps, a distinction sought by many but attained by few, Ellsberg learned naval ship building. When World War I engulfed the United States, Ellsberg (then a Lieut. Commander) was assigned a responsible post on the dreadnought *Tennessee*, which patrolled enemy waters. But before long the Navy Department officially (and President Wilson personally) recalled Ellsberg to the Brooklyn Navy Yard to do work of a confidential nature.

Ellsberg tackled the job of refitting and reconditioning seized German passenger ships and transformed them into crack troop-carrying transports. A

number of Ellsberg's improvements were eventually adopted by ocean-going passenger ships as permanent features.

In 1926 the world listened grimly to the news of the accidental sinking of the S-51, with all hands trapped hopelessly in the submersible's interior. The freighter, *City of Rome*, had rammed and unintentionally downed the large submarine. A short time before this, the *Shenandoah*, a crack destroyer, had been wrecked in a storm, and a group of pilots in naval planes had been lost and given up. The Navy knew that unless the S-51 were raised, or at least an attempt made to do so, public criticism would become strong.

A private wrecking company was hired to raise the ship, although the company admitted that they were unprepared to do the job since this was the first time an undersea craft of the S-51 size had ever sunk in 22 fathoms of water.

But back in New York, Admiral Plunkett wouldn't hear of the idea. Then Ellsberg came into his office bringing a detailed plan for the salvage job. The Admiral took one look at his watch and exclaimed, "You've got twenty minutes to catch a train for Washington, Ellsberg. Get down there and don't let them sign up with that company." And when the young officer had darted out of his office, Admiral Plunkett remarked in disgust, "If we can't take care of our own ships, then we ought to get out."

In the Washington offices of the Bureau of Construction and Repair, Lieut. Commander Ellsberg spent the whole night arguing that the Navy do the salvage job. His plan for the rescue attempt was considered feasible by the board, and when the nocturnal naval session extraordinary ended Ellsberg had won his battle.

But that was only the beginning, for the salvage crew—of which Ellsberg was put in charge—faced a marine problem that had never before been confronted by the U. S. Navy. The S-51 displaced 1000 tons, and she was

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CHIEF RABBI HERTZ OF ENGLAND

By DR. EPHRAIM LEVINE

ON the 25th of September the Chief Rabbi of the British Empire, Dr. Joseph Herman Hertz, celebrated his 70th birthday. Twenty-nine of the years of his busy life have been spent in his exalted office, to which he was called in 1913. The first graduate from the Seminary in New York served his early apprenticeship in Syracuse, and after a memorable and fruitful ministry in Johannesburg, South Africa, followed by a short tenure of office in New York, England acclaimed him as the natural successor in the Rabbinate of Hermann Adler. His fame had preceded him, and when he assumed his high position a chorus of voices from the British Dominions and America heralded the advent of a great intellectual star in the firmament of the British ecclesiastical life. He has not disappointed his friends nor succumbed to his critics.

The Rabbinate at any time demands the maximum of a man's energy. Never have such problems and conditions confronted the English community as those endured from 1914 to the present day. It was a few months after Dr. Hertz assumed his office that the first terrible war came upon the world; the so-called period of peace has proved nothing more than a pause for breath; and now the struggle has reached an intensity beyond the forebodings of even the most dismal of pessimists. To maintain Jewish life and keep alive the Jewish spirit, to defend the faith and vindicate the Jewish name, to battle with the enemy outside and the enemy within the gates, to recall the errant and to confirm the waverer, has been the responsibility of the religious lead of the Jews; to grapple with problems of Jewish life and death in Continental communities and to wrest the remnant from the jaws of death, to rescue the salvage of human derelicts, has been and will continue to be his incessant concern. When the history of these days comes to be written the chronicler will show how the Chief Rabbi has proved a valiant leader.

A brief appreciation like this cannot attempt to do justice to the record of 29 years of ceaseless activity. But a few characteristics of the man and his work will reveal the extent of his lab-

ors and width of interpretation he has put upon his sense of duty. His principle has been that nothing Jewish is strange to him. A fearless advocate of Traditional Judaism, he has called to his people to stand in the old paths and refuse to be diverted into alien ways. By his written words and his public utterances he has remained consistent with the promises made in his inaugural sermon. As a preacher he has had few rivals and fewer peers, being admired both for the originality and virility of his message and his scholarly and eloquent style. The range of his reading is almost phenomenal, and it is wedded to a prodigious memory.

The encouragement of Hebraic scholarship in every form has been one of Dr. Hertz's chief loves. He believes ardently in continuous learning. Thus his great zeal for Jews' College and his determination to assert its claims, often in face of queer hostility, have left their impression on the seminary. The wise man has his eyes in his head, says the Hebrew sage, and the Chief Rabbi abhors the myopia which seeks to confuse the scholar with the ignoramus. If the echoes of

the old controversy are now dying down, it is due to his singlemindedness and his vision.

His literary contributions are a worthy tribute to his industry and research. His *Book of Jewish Thoughts*, already in many editions, has reached tens of thousands of Jewish homes and non-Jewish circles. This anthology alone would entitle him to a niche in the temple of honor. His volumes of sermons and addresses are a treasure house of masterly interpretation. His Commentary on the Pentateuch is an invaluable guide to the layman and an inspiration to the student. His latest work on the Prayer Book now in progress enriches still further the scanty library of liturgical literature. And the many articles and pamphlets and occasional speeches which have appeared in print, form a library of output which might well occupy the whole working time of any scholar. It is fitting that one of the tributes paid to him on this happy anniversary should be a great volume of essays contributed by scholars, Jewish and non-Jewish. It is a birthday present which will long enshrine his name on the roll of Jewish scholars.

THE RIGHT TO PAY TRIBUTE

(From an editorial in the *Baltimore Evening Sun*)

THE Navy Department announced this week that Ensign Edward Irving Kohn, of Baltimore, is missing in action.

I did not have the honor of Ensign Kohn's acquaintance, and I have not talked to anyone who did, but I know everything about him that matters. He was a young American. What else counts?

This information is enough to establish the fact that he is entitled to honor and praise from every American citizen, as are all his comrades who are defending us at the risk, and all too often at the sacrifice, of their lives. But there is a reason for singling out this man for special tribute. This reason is not based on his personal qualities,

for I do not know them, nor because he was conspicuously braver than many others, for I do not know that, either. The reason is the fact that I am permitted to praise Ensign Kohn only because I am a free man in a free country.

If he had served Germany or Italy, or Spain, or even, horrible to relate, present-day France, as faithfully as he served the United States, and had been reported missing in action, it would not have been permissible for a newspaper to say one word in his honor. For he was a Jew.

It is only in a free nation that a man may publicly salute the brave and honorable, no matter who they are.

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THE NEWS OF THE MONTH

By LESTER LYONS

THE United States and eleven other governments of the United Nations have issued a statement in which they strongly denounce Germany's policy of exterminating the Jews and pledge themselves to visit retribution on those responsible. After recapitulating the horrible persecutions and mass murders of Jews, the statement declares that these governments "condemn in the strongest possible terms this bestial policy of cold-blooded extermination" and "re-affirm their solemn resolution to insure that those responsible for the crimes shall not escape retribution and to press on with the necessary practical measures to this end." Secretary of State Cordell Hull has declared that practical steps are being taken to identify, apprehend and punish the guilty persons. After this declaration had been read by Foreign Secretary Anthony Eden in the House of Commons, all the members arose spontaneously to observe a brief silence in sympathy with the victims of Nazi outrages. This statement was broadcast in 23 languages throughout the world.

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President Roosevelt has assured a committee of representatives of national Jewish organizations that this government will consider fully a proposal that the United States name a commission which, together with the United Nations, would promptly collect and examine all evidence bearing upon criminal acts committed by the Nazis in occupied countries. This proposal was directed to the inhuman practices perpetrated against the inhabitants of those countries and to Hitler's decree that all Jews in the conquered lands be exterminated. Rabbi Stephen S. Wise, President of the American Jewish Congress, who was at the head of the delegation which had met the President, said that Mr. Roosevelt had expressed profound shock at learning that 2,000,000 Jews had perished as the result of Nazi rule. The President also declared that all Americans without regard to religious allegiance share in the sorrow of American Jews. The President is said to have declared that this country and the United Nations will take every

step possible to end these serious crimes and to save those who may yet be saved. The delegation submitted to the President a memorandum which summarized the Nazi atrocities and Hitler's plan for mass execution of the Jews. The memorandum pointed out

Smolensk Slaughter-House

All the Jews in the City of Smolensk are said to have been wiped out by the Nazis. Eye-witnesses who had escaped report that 2,000 Jewish men, women and children had been taken outside the city and shot by the Nazis. After the execution the dead and the wounded were buried together.

that deportation is one of the principal forms of exterminating Jews. Over 30 per cent of the deported Jews failed to reach their destination. The Germans have been systematically killing Jews by direct, brutal and scientific methods of murder as well as planned starvation. The memorandum states that of the 200,000 Jews in Germany in 1939 only 40,000 now remain; of 75,000 Jews then in Austria, 12,000 to 15,000 are living; the ghetto of Warsaw has today fewer than 50,000 Jews, compared with a population of 550,000 in 1941; Belgium has fewer than 10,000 Jews remaining out of a pre-war Jewish population of 85,000; of 900,000 Jews living in Roumania in 1939 fewer than 270,000 have survived.

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Assailing the Nazi policy of exterminating the Jewish people, 63 Senators and 181 Representatives sent a joint declaration to President Roosevelt and Secretary of State Hull expressing their support of this country's "declared and traditional policy" favoring restoration of a Jewish National Homeland in Palestine. The statement declared that "when the war is over, it shall be the common purpose of civilized mankind to enable large numbers of the survivors to reconstruct their lives in Palestine, where the Jewish people

may once more assume a position of dignity and equality among the peoples of the earth." Senator Robert F. Wagner, in announcing the issuance of the declaration, said that the situation demanded "a statesmanlike, constructive policy which will provide a more secure and dignified future for the Jewish people in the democratic world of tomorrow."

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Special services in temples and synagogues were held on December 2nd throughout the United States and in 29 other countries to mark a solemn period of mourning and prayer for the millions of Jews slain and persecuted by Hitler. These observances were sponsored by the World Zionist Organization, the World Jewish Congress and the leading national Jewish organizations in this country. In Cuba all business establishments owned by Jews were closed. In response to petitions submitted by thousands of Jews the House of Representatives unanimously approved a resolution protesting against the Nazi

Interfaith Movement Extends to Religious Textbooks

Under the auspices of the Synagogue Council of America, a survey of Jewish religious textbooks, made to eliminate passages that might be regarded as unfriendly to other faiths, has been compiled. The survey required several years, 450 volumes of Jewish religious writings and innumerable pamphlets and magazine articles having been examined. The committee found no more than 44 passages which they thought should be eliminated and no more than 23 which they believed should be modified or annotated. The survey is similar to one conducted by the Federal Council of Churches for the purpose of eliminating from Christian textbooks passages unfriendly to Jews.

threat against the Jews and appealed to the Allied Nations to prevent the carrying out of this "monstrous crime." In many communities in Nicaragua,

Costa Rica, Venezuela and other South American countries all Jewish-owned stores were closed and commemorative services were held.

Seven hundred and thirty-three rabbis throughout the country have issued a joint declaration strongly rebuking as unmerited, unwise, and unkind a recent pronouncement by 80 rabbis repudiating Zionism. The signers of this declaration, including the heads of all the national rabbinical associations, deny the charge of the dissident reform rabbis that Zionism is a secularist movement. On the contrary, the statement points out that the Zionist movement had its origin in the authoritative religious texts of Judaism and consequently that anti-Zionism is "a departure from the Jewish religion." The statement declares that the political program of Zionism is indispensable for assuring large-scale Jewish colonization in Palestine, that the settlement of the 500,000 Jews there since the World War was made possible by political action culminating in the Balfour Declaration and the Palestine Mandate, and that "there could be little hope of opening the doors of Palestine for mass Jewish immigration after the war without effective political action." The protest of the small minority of reform rabbis against Zionism is characterized as a "grave disservice" and as a "cruel blow." The rabbis issuing the statement emphasized that Zionism is not inconsistent with Americanism and that all fair-minded Americans know that the Jews in this country bear political allegiance only to the United States.

Over 27,000 Jewish men and women in Palestine have volunteered for the army, supernumerary police, and defense services. In addition, 36,000 Jewish workers are engaged in war industries, army work camps, military communications and other war services. A considerable number of Jews from labor settlements are daily volunteering for the newly-created Jewish battalions. . . . The Hadassah University Hospital in Jerusalem has introduced an emergency regime. Every member of the staff is required to register in the various defense services. Those remaining must work overtime to a total of 10 hours daily. The employees at the hospital have declared

that no shirkers would be allowed to remain in their midst. . . . Since the outbreak of the war 341 new industrial undertakings have been established in Palestine. The total number of establishments there is now 2,041. The new enterprises include 63

Canadians Help to Suppress Racial Discrimination in Industry

The Canadian Government has taken a step toward suppressing anti-Semitism by making it illegal for employers to discriminate against Jews and others on account of race, creed or color. After evidence had been presented by representatives of the Canadian Jewish Congress showing how the Jewish workers in Canada were suffering from discrimination, the authorities issued instructions forbidding inquiries about the religious or racial origins of applicants for employment.

metal works, 34 textile works, and 52 pharmaceutical factories, besides other concerns producing foodstuffs and manufacturing necessary war articles. The industries employ 40,000 workers, who, together with their families, comprise one-third of the Yishuv. Several Jewish factories are engaged exclusively in manufacturing ammunition and one factory is devoted to the repair of tanks and other military machines.

Model one-family houses are being sold in Haifa for \$1,000 each. These houses, which are produced entirely with local materials, incorporate novel

Tel Aviv Subway

A miniature subway has been constructed in Tel Aviv. Called a tunnel, it leads to the new Municipal bus station and is used as underpass by passengers boarding the buses. The crowded tunnel has its peddlers who sell wares typical of the city, such as sun glasses, corn on the cob, Eskimo pies and beigel.

features in local architecture. In the form of a Swiss cross, these homes provide for a spacious living room in the center and sleeping quarters,

kitchen and shower room in the wings. Sloping windows and a patented roof design give thorough ventilation and indirect daylight. The material chiefly used consists of large hollow slabs of special design which can easily be put together or taken apart. . . . German and Austrian refugees in Palestine have recently formed a political party. Opponents declare that such a party will tend to divide the Jews in Palestine, and urge that old European ties should be forgotten. The newcomers say that they must organize in their own behalf since they have been unable to obtain full political rights through existing organizations. They also say it will lead to better integration of refugees into the life of the country. . . . Only 3 immigrants who settled in Palestine in 1941 gave the United States as their last place of residence. In 1940, 8 Americans settled in Palestine. . . . Emperor Haile Selassie has appointed a Jerusalem lawyer as his legal adviser. . . . Many firms in Jerusalem are refusing to employ girls of mobilization age. The employers refer such girls to the Palestine Auxiliary Territorial Service. . . . The Mizrahi Organization has requested of Henrietta Szold that an orthodox education be assured the Jewish children particularly those from Poland, who have entered Palestine under the Youth Aliyah. A favorable response was given by Miss Szold.

Congregation Rodeph Sholom of this City has just had a three-day celebration commemorating the 100th anniversary of its establishment. In a message sent to Dr. Louis E. Newman, Rabbi of the Temple, President Roosevelt stated that this celebration "is a landmark in religious history of the American citizens of the Jewish faith."

Junior Hadassah has adopted a budget of \$100,000 for education, vocational training and land settlement projects for youth in Palestine. This organization maintains the children's village of Meier Shfeyah for underprivileged boys and girls and the Pardess Anna citrus training farm in Palestine. At its recent convention Junior Hadassah also fixed a goal of \$1,000,000 in war bonds and stamps for the coming year. \$650,000 of bonds and stamps have already been bought

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HONORING MOSES GINSBERG

ONE of the most festive and at the same time significant gatherings ever to be held at the Center was the dinner given to Mr. Moses Ginsberg on the evening of November 25th. This was the dinner that was arranged to honor a member who helped to create the Center and to nourish it through its eventful career, and to mark the closing of the major part of the campaign to lift the burden of the mortgage from the institution.

Every table in the auditorium was filled, and spirits were high, and over the dais hung a large portrait of the guest of honor. Under the portrait, with Mr. Ginsberg, sat two former Presidents, Isidor Fine and Samuel Rottenberg—the latter a long-time co-worker of Mr. Ginsberg's—and the present President Joseph M. Schwartz. To pay additional tribute to Mr. Ginsberg came Justice Edward Lazansky and Professor Louis Finkelstein, President of the Jewish Theological Seminary of America. To bring all these elements into one chorus of praise for the honored man was Chairman Max Herzfeld.

Mr. Herzfeld announced that of the original mortgage of \$400,000 only \$50,000 now remained—a magnificent achievement. How magnificent, Rabbi Levinthal described in his address towards the end of the evening (printed elsewhere in this issue).

A good deal of that achievement, the Chairman said, was due to the guest of honor. "Like Moses, our law-giver and prophet and leader, who freed the Jews from bondage," Mr. Herzfeld told his fellow-members, "our own Moses wanted to free this institution from debt. But there is one respect in which he differs from the other Moses—he is not tongue-tied."

Tongue-tied indeed! No one has been more vociferous in behalf of the Center than Moses Ginsberg.

The first speaker was President Schwartz, who came from a sick bed to do homage to his friend. He spoke briefly, saying of Mr. Ginsberg that he had carried the physical and the financial burden that was his share, and more than his share, since the inception of the Center. "For that," he said, "he has earned for himself the

distinction of being called a pillar of the Brooklyn Jewish Center. A greater honor than that we cannot bestow upon any member of our institution."

Samuel Rottenberg, the next speaker, carrying his seventy years lightly, and looking as imposing as ever, spoke of Mr. Ginsberg, who probably comes up to his shoulder, or lower, when they walk side by side, in this manner: "When you come into a tremendous building and you see everything humming, you wonder where the power that keeps it going comes from, until you see in the corner a little bit of a motor running that drives the entire machinery. That little man Ginsberg is that little dynamo."

The speaker recalled Mr. Ginsberg's pioneering work in the building of the Center. "We needed money. We had a few pledges. I was going to Europe at the time we started to build. We needed plasterers, people who wanted cash. We conceived the idea of going to Nathan S. Jonas, of the Manufacturers Trust Company, to arrange for a \$100,000 loan. Jonas was a very good banker. He needed a few signatures, so we gave him four. When I spoke to Mr. Ginsberg he didn't hesitate one minute to attach his signature to the guaranty. It is true, we had three others, Mr. Sam Greenblatt was one of them, Mr. Louis Cohen, who is no longer with us, was another, and I was the fourth. But if today I were to ask someone to please sign his name to a hundred thousand dollars, how many people would offer their signatures? That is the kind of man Moses Ginsberg was. He had the courage, and he encouraged others. If I were to sum up in one paragraph what Mr. Moses Ginsberg is, I would call him a responsible Jew, a Jew who understands responsibility to his country, to the community, and to his fellow Jews. . . . The war has brought us a new type, known as newly poor. A newly poor man is one who bets a thousand dollars on a horse, who loses five thousand dollars in Florida in a roulette game, etc., and when asked to give money for a Jewish cause, says, 'I'm awfully sorry. I am really poor.' That is not Mr. Ginsberg." Then turning to his friend, he said, "I want to say one thing to you: whatever your

Members of the Brooklyn Jewish Center gather to pay tribute to an admired co-worker, and at the same time celebrate the successful Mortgage Redemption Campaign

achievements may be, the Brooklyn Jewish Center is going to be your Hall of Fame."

Mr. Isidor Fine proclaimed quite frankly that he loved Moses Ginsberg. "Will that sound feminine?" he queried. "I don't care what it sounds like. I like to deal in realities. I learned to love the man because of his belief in principles, and because he was wise."

More tribute came from the handsome Justice Lazansky. "Moses Ginsberg," he said, "is, in my judgment, one of the most distinguished citizens of our community. I say distinguished advisedly. Distinguished not because he is one of the greatest industrialists of the country, or one of its leading merchants. I say it because everything that he has done has been done out of a full heart, with a desire to help his fellow man. To be of that disposition is an accomplishment which raises a man far beyond those who all their lifetime are seeking material benefits."

Unusual, striking words of praise were uttered by Professor Finkelstein. He said:

"It is not possible for me to be here tonight and take part in this very delightful occasion without my mind running back almost a third of a century, to the first time I saw Moses Ginsberg, when he was obviously much younger and so was I. It was way back in 1911. I saw his first (I don't know whether it was his first, but it was the first I saw) construction work, the Stone Avenue Talmud Torah . . .

"Many things have happened to Moses Ginsberg in these three decades. He had his happy days and, like the rest of us, he has had his trying days. I have watched him both in days of happiness and in days of trial. It is the mark of a great man that he can stand success and he can also stand trouble, that success doesn't lift him, tear him away from his spiritual mooring, and that the trials of

life don't crush his spirit.

"Here you have a man who has been able to take life as it came, and in the days of sunshine and in the days of shadow has remained loyal to the great teachings which have come to us across, not thirty-three years, but thirty-three hundred years, from Mount Sinai itself.

"You and I are grateful to him and that is why we are here. I wonder whether you will consider it blasphemous if I say to you that I think God is grateful to him? The great writer of proverbs says that, "if you are kind to the poor you are lending to God." And great is the man who can put God in his debt. But it is an even greater thing than lending to the poor, to lending to the poor in spirit, to see that the men who are deprived of the spiritual goods get these goods.

"We could live for a long time if we didn't have the wonderful food that we have here tonight. We could live for a long time if we did not have these fine clothes we are wearing. We could live for a long time if we did not have our wonderful standard of living. But life wouldn't be worth living if we did not have the great spiritual wealth which the prophets and teachers of Israel gave to the world. I have the great privilege of joining with you in paying tribute to a man who, I firmly believe, has placed the great prophets of Israel, and, if I may say again, God himself, in his debt."

Professor Finkelstein was followed by Dr. Levinthal, and then the little Napoleon of good deeds himself, Moses Ginsberg, arose to make his response to the praise that had been lavished on him. Here are some excerpts from his speech, a speech that was as direct and honest as might be expected from a man like Moses Ginsberg, and characterized by the humor that is inseparable from one of warm, humane instincts:

"As a rule the guest of honor's speech usually starts with a repudiation. He repudiates everything that his friends, the guest speakers, have said about him. He charges them with exaggerating his deeds, his virtues. He then goes further and says that he no longer recognizes himself.

"I am not of that sort. I put this modesty aside and I say to you ladies and gentlemen that everything, every word my good friends the speakers have said about me is the God honest

truth. I am sure that if they knew me as intimately as Dr. Levinthal does, they would have much more to say about me. Furthermore, I do recognize myself. I *am* the same person, and have been for my entire life, and I hope and pray to God that I will remain the same for the rest of my life.

"I thank Mr. Schwartz, the President of our institution for his kind words about me. I also thank Mr. Rottenberg and Mr. Fine, our two ex-Presidents. We have only had two ex-Presidents during the entire length of the existence of the Center. That was because when we got someone who was good we held on to him as long as we could. Possibly this is the reason why we little fellows had no chance of becoming ex-Presidents.

"I thank my old, old friend, Judge Lazansky. He has known me for a long time. When, years ago we had to have a great, outstanding figure to get people to come to an institution that we were building, we couldn't think of getting anyone else but Judge Lazansky, who was then the Secretary of State. Since then I have made it a point to be wherever Judge Lazansky is.

"I thank my good friend, Professor Finkelstein, the President of the Jewish Seminary of America. It is certainly a great honor to me to have the President of the Theological Seminary of America come to my dinner to say a good word for me. Thank you, Dr. Finkelstein. Long may you live. I only hope that I can do the work that you have set out for me to do.

"I want to thank our own Rabbi Levinthal. He knows me best. Possibly that is the reason why he had to say something more about me than the others. I have been working with him not only since the institution has been in existence, but for some years before, when he was the Rabbi of another Temple. And, as one of the speakers said, because I like everything big and everything of the best, we couldn't find a better Rabbi in this country. That is the reason why he has been with us for such a long time. I hope he will be with us for as long as he lives. . .

"I want to thank all of you here, and all those who have pledged to pay off this mortgage. *You* have made it possible to redeem this mortgage, not I. I believe that the dinner is due

you, that the dinner was given directly to you. I am only the witness to see that you get a good dinner. You may say that if the dinner is given for us why do we have to pay five dollars per plate for it? I can assure you that I have paid five dollars too. This dinner was given to all of us. We should all be thankful.

"I thank you all. I feel that you have done a good job in such a short time. I want to also thank the committee who arranged this dinner. They worked hard and long to make it a success. I want to thank the workers, the President and ex-President of the Sisterhood, and the Executive Director, Mr. Joseph Goldberg, and his associates.

"I thank you all, ladies and gentlemen, from the depth of my heart. Words cannot express my appreciation for the honor that you have given me here tonight. Many, many more words that I would like to say are buried deep in my heart and will remain there as long as God will spare me.

"As to the gift that I received here tonight, I want to say that all the silver in this country that our President accumulated would not please me so much as this loving cup. It is a symbol of love and admiration from one another, and love and admiration from all of us to our beloved institution here.

"What you all have done for the Center has been said before by our previous speakers. What remains to be done, time will not allow me to tell you.

"You have seen the large windows that we have put in this building. These windows were not put in for light and sunshine alone; what we had in our minds was to give light and sunshine from within to the outside, to the community. If we haven't done all we intended to do we have not accomplished the aims and purposes of this institution. If that is so, it is only because we had such a big burden on our heads. Whenever we came to the Center with a new idea we met the Secretary or the Treasurer at the door and he would tell us that he didn't have his payroll yet, and we had to struggle and struggle. Consequently, we couldn't really realize the aims and purposes for which this building was erected.

"For the last few years I have been
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TRIBUTE TO A RESPONSIBLE JEW

By DR. ISRAEL H. LEVINTHAL

The following is the speech delivered by Rabbi Levinthal at the dinner given to Moses Ginsberg on November 25th, 1942, at the Brooklyn Jewish Center.

It is not a mere coincidence that we are gathered here on the eve of Thanksgiving Day. For we are here to thank God not only for the great accomplishment which we have achieved in wiping out the major portion of our Center mortgage, but to give thanks for that greatest of all gifts—the gift of good men, men who understand what life really means and what life demands. It is such a man whom we delight to honor to night.

We know him as Moses Ginsberg. But it may surprise you to know that his name in Hebrew is not Moshe—the usual Hebrew name for Moses—but Matsyahu—Mattathias, the name of that priest and hero whose deeds we commemorate on the Chanukah festival. Now Matsyahu in Hebrew has a specific meaning: "He is a gift of God"—*Matas Yah Hu*. In all sincerity we may say of our guest of honor, *Matas Yah Hu*, he has been a veritable gift of God to our community. We thank God for that gift which we were privileged to enjoy.

The speakers who preceded me gave you many characteristics of our guest. I want to portray him in an altogether different aspect. I want to portray him as a praying Jew. Now it is true that he does not attend the services as often as he would like to attend. And it may also be true that he misses many a Mincha and Maariv; and yet I have no hesitation in speaking of him as a praying Jew. Yea, he prays in the manner that wins the highest praise of our ancient masters. In the portion of the Torah that we recently read in the Synagogue, we have a portrait of the patriarch Isaac praying. *Va-ye'etar Yitzchok*, "And Isaac prayed before the Lord." One Rabbi adds to this picture and describes how Isaac prayed, *Shofach Tefilot B'Osher*. "He poured forth prayers in wealth." How truly these words apply to our guest of honor. He pours forth prayers with wealth, showering his riches upon every word while cause.

There is something else that must

be said of him. He has grown in his prayers, and his prayers have grown in their beneficence. There are many men who have grown in wealth. Many have started life as paupers and risen to affluence. From the hovel in the tenement they have grown to palatial homes in the finest sections of our city. But there their growth stopped. Their conception of charity, of the support of public institutions, has remained as it was in the days of their poverty. Verily, of them we may apply the words of the Psalmist: *Hon V'osher B'v'oso V'zidkoso Omedes Lo'ad*, "Wealth and riches are in his home, but Zidkoso, his charity, his conception of public duty, remains the same for all time." If he gave a dollar then, he gives the same dollar now. His Zedekoh has not grown in keeping with the growth of his wealth. Not so of Moses Ginsberg. He has grown in *Hon V'osher*, but his contributions have grown too, they have kept pace with the wealth that God has bestowed upon him.

There is not a worthy cause to which he has not and does not contribute. But this, too, may be said in his praise: while he supports every undertaking, he has a sense of values and knows what is most important and essential. We are told by our sages that when Bezalel, the master builder of Israel's first sanctuary, began his task, he was bewildered by the magnitude of the work and did not know how or where to begin. *Bamoh Eftach Techilah*, "Where shall I begin first?" he asked of God. "Begin with the Aron, the sacred Ark," he was told. This master-builder of Jewish life in our community, like Bezalel of old, began with the Holy Ark. His first outstanding achievement in the field of public service was his part in the building of the Stone Avenue Talmud Torah, where the ark of our Torah was implanted in the hearts of our children. Later, when a Temple was built in this neighborhood—*Petach Tikvah*—he gave it his whole-hearted support. It is not just an accident that the Jewish Theological Seminary has won the interest of his heart and purse as it has. He feels that the foundation

of Jewish life is the Ark of our Torah. If we have that we will have all else. And that explains his crowning achievement—his service to our beloved Center, a service that he has rendered uninterruptedly from the day it was founded to this very day that we are celebrating with such gratitude in our hearts.

And whatever he does, he does in a big fashion. That is characteristic of him. In business, he deals with big enterprises. But equally so is he in his endeavors. He does not like to do things in a little way. Whatever he undertakes is big—big in outlook and big in achievement.

When he helped to build the Talmud Torah in Brownsville more than thirty years ago, there was the necessity of engaging a principal for that school. Others on the Board were content to select one from the many teachers who served in the community. Not so Moses Ginsberg. He set his eye on Moshe Halevi, one of the greatest Hebrews in this land, who later became Professor of Hebrew Literature at the Seminary, and did not rest until he succeeded in getting Professor Levin to become the Principal. If a principal had to be gotten, he must be the best, the greatest in the field—that was in keeping with his standard of public service. And that was his attitude towards our beloved Center. When our institution was being organized, there were some influential men who felt that a small Center should be built, to cater only to a limited number of families. It was Moses Ginsberg, together with others happily with us tonight, who vetoed that suggestion. We must build big! And they did—everything big—even a big mortgage! They were not frightened by the bigness of their undertaking, even though they were only a small group, because there were men like our guest of honor who urged them on and who inspired them by the loftiness of their vision and the zeal of their activity.

And so it was not just a coincidence that when another big venture had to be undertaken—the redemption of the tremendously large mortgage that

weighed so heavily upon us—it was at the home of Moses Ginsberg that this venture was started. And here, too, our guest prayed in the spirit of the patriarch Isaac. He poured forth a prayer, B'osher, in wealth, and his example was followed by all who were privileged to be present at his home that evening.

Yes, it was a big undertaking! Many laughed at us for even thinking that such a task was possible. But thank God we have big men, men of the type of our guest of honor, men like you here tonight, who rallied around him, so that now we can rejoice that we have practically succeeded in our aim.

I said "practically," repeating the word used by our genial president, Mr. Schwartz. True, it is a great accomplishment. From an indebtedness of \$400,000, we now have only \$50,000, something for which we should be very grateful. Perhaps you left that remnant of the mortgage purposefully. You may remember that in the old lands it was the custom that when a pious Jew decorated or painted his house, he left one corner unpainted as a *Zecher L'Churban*, as a reminder of the destruction of the Temple. Perhaps you thought that this \$50,000 ought to remain as a *Zecher L'Churban*, as a reminder of our former glory when we could boast of a \$400,000 mortgage! But as a Rabbi in Israel, I permit myself to absolve you of that duty. We should continue in this effort until every penny of that indebtedness has been wiped off our books so that we may continue our work unhampered and undisturbed by the continuous worry of a debt that must be met.

I was very proud tonight when our good friend and ex-president, Mr. Fine, quoted to you a sermon that I preached last *Shemeni Azeret*. It is a good feeling for a rabbi to see that his congregants remember what he preaches. It was a sermon that I believe touched the very heart of this problem that affects the life of so many institutions today. I referred to the scene in the Bible where Jacob, fleeing from the wrath of his brother Esau, comes to the land of Laban. He meets a number of shepherds waiting at a well to water their flocks. A heavy stone rested upon the mouth of the well, and the shepherds were waiting for their comrades to assist them

in removing this weight. And then the Bible proceeds to tell us that Jacob, single-handedly, removed the stone, and enabled the waters to refresh the thirsting flock.

The Rabbis, in their remarkable imagery, tell us that this well, *Zu Bet Hakneset*, is a symbol for the Synagogue, "from which gush forth the living waters of the Torah." Yea, the tragedy with so many of our synagogues lies in just this, that "a heavy stone rests upon the mouth of the well!" They are burdened with the heavy stone of indebtedness that prevents their living waters from nourishing the parched souls of the people. This venture of ours marks a new epoch in the life of American Jewry. Like Jacob of old we want to remove this heavy stone and thus enable our "Well of Torah" to give forth its living waters to all who seek their sustaining strength.

There is, however, another aspect to this same Biblical tale that I want to interpret to you. After all, it does seem strange that those strong, healthy shepherds, even though we are told that there were only three of them, could not do that which the frail, home-loving student Jacob did single-handedly. Why did they not attempt to remove the stone? And here, one Rabbi gives us a beautiful answer. He tells us that, *V'ho'even Gedolah Zu Yetzer Hora*, "This heavy stone is the Yetzer Hora, the evil inclination in man!" What a remarkable insight into human nature this comment reveals! They could have accomplished what Jacob did. But their Yetzer Hora didn't let them. It said to them: "Why bother? Let some one else do it!" Jacob, too, must have been bothered by this Yetzer Hora, but he struggled with it and mastered it, and thus had the reward of knowing that through his gift and his service he helped to sustain life!

What prevents us from completely removing this stone of the mortgage resting upon our "Well of Torah" is just this heavy hold of the Yetzer Hora, which wrestles with us, and does not permit us to do all that we should do—all that the Yetzer Tov, the "good inclination," is trying so hard to make us do.

I had the privilege of accompanying some of the committee men when they visited members to ask for contributions. In some cases it was a joy to

make the request. You could see that the Yetzer Hora had not a chance even to utter a word. The "good inclination" was the master, and we received not only handsome sums but also thanks for our efforts. In others, however, we could see how the man was struggling with the Yetzer Hora, and in some cases, happily, very few, —the Yetzer Hora came out the victor.

My friends, we were assured that no appeal for funds will be made tonight. I do not want to violate that assurance. But I do want to plead with you, master the Yetzer Hora in this instance. We have accomplished the major portion of our task. We have in our midst men, who, thank God, have the ability to liquidate the remainder within a few hours, if only we can remove first the heavy stone of the Yetzer Hora from our hearts.

Let us make this a real Thanksgiving for all the blessings that we enjoy in this beloved land, despite the critical days in which we live, and show our gratitude to God by rededicating ourselves to those ideals for which this Center stands, and for the furtherance of which we gladly pay tribute to our guest of honor tonight.

DESTROYING A VICIOUS ANTI-SEMITIC RUMOR

An appeal to "Rumor-Wardens" to fight anti-Semitic rumors which are part of the Nazi propaganda machine is included in a current campaign of institutional advertising by a noted New York advertising agency, Young & Rubicam, Inc. This agency states in an advertisement in *Fortune Magazine* that "three cancerous campaigns" instigated by the Nazis in this country are to set white American against black American, Christian American against Jewish American, and all Americans against the English. The advertisement calls attention to the fact that induction figures of Jews accepted in service and casualty lists of Jews give the lie to rumors that the Jews are unwilling to fight and seek to avoid combat duty.

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The latest annual statistical report of the Immigration and Naturalization Service of the Department of Justice shows that 134,076 Jews entered this country during the five years ending June 30th, 1942.

BROOKLYN JEWISH CENTER ACTIVITIES

Rabbi Lewittes to Preach This Friday Night

This Friday night, January 1st, at our late services which begin at 8:30 o'clock, the sermon will be preached by Rabbi Mordecai H. Lewittes who is assisting Rabbi Levinthal in the spiritual and educational work of our institution. Rabbi Lewittes has chosen for the theme of his sermon, "Ring in the New!" and we trust that you, your family and friends will be present to listen to his timely message. Rev. Kantor will lead in the congregational singing.

Board of Trustees Meeting January 7th

A special meeting of the Board of Trustees will be held on Thursday evening, January 7th at 8:30 o'clock. Several matters of importance will be considered at this meeting.

Sisterhood to Hold Program Meeting on Monday, January 11th

The monthly program meeting of our Sisterhood will be held on the second Monday afternoon, January 11th at 1:30 o'clock. An interesting program is being arranged and we trust that the women will reserve that afternoon for the Sisterhood meeting.

The newly elected officers for the coming year will be formally installed by Rabbi Levinthal at this meeting.

Hebrew School

The Hebrew School commemorated the recent day of mourning by observing a minute of silence and by a special school assembly. Rabbi Lewittes spoke of the need for the civilized world to protest against the Nazi atrocities. Rev. Samuel Kantor recited the El Male Rachamim.

Two teams, blue and white, were organized to aid in the sale of Jewish National Fund Stamps. Arthur Flamm is captain of the blues and Morton Levitt is captain of the whites.

Miss Rose Meisels, arts and crafts teacher, is now helping the students design copper plaques with Biblical and Palestinian motifs.

Mr. Kartzinell's class is preparing a

brief program for Chamisha Osar Bishvat.

Sunday School

A fifth member of the Sunday School faculty, Mr. Irvin Rubin, is entering the armed forces of the U. S. The other former faculty members now in the service are: Lawrence Stark, Didion Goldberg, Nathaniel Kramer and Irwin Lowenfeld.

A new activity of the Sunday School is Palestinian dancing. Students under the direction of Miss Pearl Solomon are learning the Hora and other simple Palestinian dances.

Miss Laura Sorscher is now in charge of the Keren Ami collection. At the close of the year funds are distributed to worthy organizations such as the United Palestine Appeal, Joint Distribution Committee, H. I. A. S. Denver Home, Jewish Theological Seminary and many others.

Recent stories told by Rabbi Lewittes at Sunday School assemblies include: "Joseph Trumpeldor," and "An Adventurous Hike to Modin."

There will be no Sunday School on Sunday, January 3rd, 1943.

Junior Congregation

The following will participate in the Junior Congregation this Saturday, January 2nd: Shacharit—Joseph Newman; Musaf — Kenneth Amer; Talk—Rabbi Lewittes; Junior Ushers — Martin Feinberg and Donald Gribetz.

On Saturday, January 16th, 1943, the Junior Congregation will lead the services in the main synagogue. The following will participate:

Shacharit: Donald Gribetz; Musaf — Kenneth Amer; Torah Reading — Bertram Brown, Morton Lowenfeld, Ephraim Rubin, Judah Gribetz, Rolf Ostern, Martin Koplowitz, Daniel Berman; Maftir — Robert Goldberg; Sermon—Herbert Kummel.

Civilian War Activities

New classes in First Aid, Advanced First Aid and Nutrition will be formed early in January. Those who are interested in joining these classes are asked to please leave their names at the office of our Civilian War Activities.

Wednesday, February 24th has been set aside as the next Blood Donor Day at the Center. Those wishing to donate their blood for our men in the armed forces are requested to please leave their names and addresses at our office.

A motion picture on first aid will be shown in our auditorium on Wednesday evening, January 13th.

Acknowledgment of Gifts

We acknowledge with thanks receipt of gifts from the following:

Library

Rabbi I. H. Levinthal
Sanford Kling
Eastern Parkway Chapter of
Hadassah
Harriet Nelson

Talesim

Jacob Korn in honor of the Bar Mitzvah of his grandson.

Prayer Books

Mr. and Mrs. Leo Kaufmann in honor of their 25th wedding anniversary.
Jacob Korn

Additions to the Library

The following books have been acquired by the Center library recently and are now available for circulation:

The Idiot—by Fyodor Dostoyevsky
The Valley of Decision—by Marcia Davenport.

Hostages—by Heym
Reprisal—by Ethel Vance
Dialogue with Death—by A. Koestler

Apostles of Revolution — by Max Nomad

The Jewish Community (3 vols.) —by Salo W. Baron

The American Jew—Oscar I. Janowsky, Editor

Who Crucified Jesus?—by Solomon Zeitlin

They Were Expendable—by W. L. White

Bar Bitzva

A hearty Mazel Tov is extended to Mr. and Mrs. Herman Lambert of 201 Eastern Parkway upon the Bar Mitzvah of their son, Martin David, which will be held at the Center on January 2nd.

Clubs

The Dramatic Group is busy rehearsing its coming production, "Junior Miss." The play is being directed by Miss Phoebe Honig. Meetings are held on Sunday at 12:30.

The Inta-League celebrated Chanukah by means of a Chanukah Party. Latkes were prepared by the girls. The blessings over the candles were recited by Robert Goldberg. The Inta-League Girls have held a series of discussions on Zionism. As part of this cultural program, Rabbi Mardecai Lewittes delivered a brief talk on "A Jewish Army" on Saturday, December 12th. The Inta-League is open to high school students. Meetings every Saturday night, followed by dancing.

The Vivalets also held a Chanukah Latke Party. The Vivalets meet every Saturday night. Girls in upper grades of elementary school are eligible.

The Maccabees have emerged successful from two basketball contests. The Hawks were defeated in the first game by 26-22. The second game was hotly contested, but during an over-time period the Maccabees succeeded in winning by the score of 15-14. Mr. Sidney Wiener and Buddy Lowenfeld are the basketball coaches. At a Chanukah Party, the blessings over the candles were recited by Joseph Buchman. Meetings every Saturday.

The Candle-Lite Girls have had an intensive program, including Palestinian dances, games and arts and crafts. Girls between the ages of 10 and 12 are invited to join.

The Maccabees played their last game with the All-Stars, winning in an over-time period. The score was 23-21.

Sabbath Services

Kindling of candles at 5:25 o'clock.
Friday evening services at 5:15.
Sabbath services, Parsha Shemot, will commence at 8:45 a.m.

Rabbi Levinthal will speak on the weekly portion of the Law.

Class in Ein Yaakov, under the leadership of Mr. Benjamin Hirsh, at 4:15 p.m.

Mincha services at 5:15 p.m.

Daily Services

Morning services at 7 and 8.

Sunday morning additional services at 9.

Mincha services at 5:15 p.m.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Albert Isaac
Res. 20 Plaza Street
Bus. Importer, 232 E. 59th St.
Married
Proposed by Dr. I. H. Levinthal and Dr. Reuben Finkelstein

Dintenfass, Dr. Julius
Res. 819 St. Marks Ave.
Bus. Chiropracter
Single
Proposed by Edward Dintenfass

Farland, Mrs. Rose
Res. 110 Lenox Road
Proposed by Frank Schaeffer and Mrs. Eva Shure

Felser, Cy
Res. 875 St. Marks Ave.
Bus. Retail Mdse., 485 - 5th Ave.
Married

Ginguld, P. M.
Res. 1280 Union St.
Bus. Educational Director
45 E. 17th St. Married
Proposed by Samuel Lemberg and Joseph Goldberg

Ginsberg, Benjamin
Res. 679 Montgomery St.
Bus. Dairy, 409 Kingston Ave.
Married
Proposed by Abraham Katlowitz

Glassman, John
Res. 576 Eastern Pkway.
Bus. Printing, 23 E. 4th St.
Married
Proposed by Joseph Goldstein

Hill, Fred L.
Res. 245 Hawthorne St.
Bus. Accountant. Married

Jaffa, Mose:
Res. 1270 E. 19th St.
Bus. Public Address Systems
11 W. 42nd St.
Married
Proposed by Hyman Aaron and Joseph Goldberg

Kershner, Dr. David
Res. 95 Eastern Pkway.
Bus. Physician
Married
Proposed by Dr. Reuben Finkelstein

Kirschenbaum, Dr. Gabriel
Res. 463 Bedford Ave.
Bus. Physician
Married
Proposed by Samuel Feldman

Lipton, Murray
Res. 560 Lefferts Ave.
Bus. 889 Broadway, Clothing Mfg.
Married
Proposed by Morris Kramer

Miller, Irving Frank
Res. 558 New Jersey Ave.
Single
Proposed by Samuel Schoenfeld

Salzberg, Dr. Abraham H.
Res. 1458 Union St.
Bus. Physician
Single
Proposed by Jack Harrison and Abe Mann

Silberstein, Adolph
Res. 600 Empire Blvd.
Bus. U.S. Dept of Labor,
165 W. 46th St. Single
Proposed by Abe Lindenbaum

Schnapp, Ben
Bus. Confectionery, 417 B'way
Single
Proposed by M. Hausner

Tannenbaum, Nathan
Res. 463 Bedford Ave.
Bus. Lawyer, 259 W. 14th St.
Married
Proposed by Samuel Feldman

Winter, Abraham
Res. 925 Prospect Pl.
Bus. 873 Broadway. Married
Proposed by Hyman Rachmil and Louis Albert

Winter, Joseph
Res. 925 Prospect Pl.
Bus. 873 Broadway. Married
Proposed by Hyman Rachmil and Louis Albert

Zeiger, Samuel
Res. 436 Crown Street
Bus. Lawyer, 60 Broad St.
Married
Proposed by David B. Kaminsky

The following have applied for reinstatement in the Brooklyn Jewish Center:

Fortunoff, Everett M.
Res. 55 Linden Blvd.
Bus. Cotton Converter, 390 B'way.
Married
Proposed by Jacob A. Fortunoff

Singer, Philip
Res. 657 E. 26th St.
Bus. Woolens, 110 W. 39th St.
Married

MAURICE BERNHARDT, Chairman
Membership Comm.

SAMUEL ROTTENBERG HONORED ON HIS SEVENTIETH BIRTHDAY

A LARGE gathering of friends and admirers of Mr. Samuel Rottenberg, Honorary President of the Brooklyn Jewish Center, assembled at the Center on Tuesday evening, December 22nd to pay him a well earned tribute on his seventieth birthday. It was fitting that this occasion should be used to raise funds for the Federation of Jewish Charities, an organization with which Mr. Rottenberg has been identified for a great many years.

Mr. Maurice Bernhardt, chairman of the Eastern Parkway Division of the Federation was the toastmaster of the evening. Greetings were extended by Mr. Maximilian Moss, chairman of the Brooklyn Campaign Committee. He was followed by Mr. Moses Ginsberg, a life-long friend of Mr. Rottenberg. He recalled the fight that Mr. Rottenberg waged in the early years of the Federation to Kasherize the Brooklyn Hebrew Orphan Asylum and the Jewish Hospital and to include the Talmud Torahs of Brooklyn as component parts of the Federation. Rabbi Levinthal reviewed the pioneering spirit possessed by Mr. Rottenberg. He mentioned his early fight to democratize the Federation, his pioneering of the Jewish Center idea that brought about the organization of our institution, his championing of Jewish education for our youth, his efforts on behalf of the Kashruth Association and his great interest in the organization of the Brooklyn Jewish Community Council.

Judge Emanuel Greenberg, co-chairman of the Federation Campaign Committee for Brooklyn, made a stirring appeal for contributions to help maintain the 116 institutions affiliated with the New York and Brooklyn Federations. The response was truly magnificent. Most of those present made increases over the amounts they contributed last year. It is interesting to note that the sum of \$95,000 was contributed thus far by almost 350 members of the Brooklyn Jewish Center as against \$65,000 raised in last year's campaign.

Following the appeal, Mr. Bernard Semel, prominent Jewish leader, spoke as an intimate friend of the guest of honor. His address was interspersed

with the good-natured Jewish humor for which Mr. Semel is famous.

In the absence of our President, Mr. Joseph M. Schwartz, who was home ill, Mr. Bernhardt presented Mr. Rottenberg with an engraved scroll bearing "resolution of thanks to him for a lifetime of invaluable service to Jewry and to the well-being of his fellow-men." The scroll was signed by the officers of the Federation and the officers in charge of the campaign. Mr. Rottenberg responded with a brief address of thanks to those who made up the gathering that came to do him honor. He reviewed the chaos that had existed in Jewish life in the years gone by and the progress made in recent years. He concluded with an outline of the ideals that animated him in his desire to see a better and more constructive Jewish life in this country.

Advance Notice

On Friday evening, January 8th, Rabbi Levinthal will preach on the subject, "The Great Debt We Owe to the Gallant Russian Army."

Congratulations

We extend our heartiest congratulations to the following:

Mr. and Mrs. Samuel P. Abelow of 1098 Park Place on the occasion of the birth of a son to their children, Mr. and Mrs. Philip Gordon on December 27th.

Mr. and Mrs. Sidney Marcus of 805 St. Marks Avenue on the birth of a son, Robert Ira, on December 14th. Congratulations are also extended to the grandparents, Mr. and Mrs. Samuel Marcus.

Mr. and Mrs. Nathan Wolfe of 350 Lefferts Avenue upon the birth of a son on December 22nd.

Kiddush

A Kiddush will be presented to the Junior Congregation this Sabbath morning, January 2nd, by Mrs. Kate Salit, in honor of her birthday.

THE MENACE OF THE "PROTEST RABBINER"

Continued from page 3

part of thousands of ministers, educators and leaders of American thought in all walks of life have endorsed the Jewish National Home. We are compelled to ask ourselves: why, just at this particular time and after a rebuke which the *Protest Rabbiner* have suffered at the hands of their own colleagues in the Rabbinate, do they feel so strongly compelled to initiate their program of anti-Zionism?

Is it in reality the compulsion of a spiritual need which animates the *Protest Rabbiner*? Is it not, on the contrary, rather the demands made on them by their congregants, most of whom represent the wealthy, privileged and politically powerful portion of American Jewry? In a word, must we not find that the *Protest Rabbiner* are now fulfilling what for so long has been one of their main functions, to wit: that of being mouthpieces for that portion of American Jewry which is intent solely on the preservation of its own rights, and which is now and has always been deaf to the real needs of the millions of European Jews who only by reasons of chance have not enjoyed the rights and privileges of these class-conscious Jews? It is disturbing to be compelled to answer this question with the verdict that the *Protest Rabbiner* (some of whom, in former years when they did not enjoy their present lucrative pulpits were active Zionists) have sold their rabbinical heritage for a mess of pottage and have consented to become the Charlie McCarthies of reactionary Jews who do not wish to be their brothers' keepers.

It is true that among these men we find some of the rich supporters of the Joint Distribution Committee. It is also true that among them we find men who have decreased their contributions to the United Jewish Appeal because of their opposition to Palestine. In either event, it is certainly

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LOUIS COHN, Proprietor

...but a contribution to a soup kitchen in Warsaw (assuming that there are no longer such feeding stations) or that it will plea in answer to the plea of a group which would send the Jews to Palestine as non-Jews and refugees rather than as free and proud citizens of a homeland which has been guaranteed by international law.

There tragic history Jewry has experienced every vicissitude in which humanity has. The history has, however, up to now been remarkable free from the phenomenon of treachery. Indeed, the fashions set by David and the Kings are contagious. Perhaps it is inevitable that now in the 20th century, Jewry, too, has its traitors. And, perhaps, for we must not underestimate the inevitability of such a tragic development in Jewish life. We know that the *Pravist Rabbiner* and the ones for whom they speak are a small minority in Jewish life. They have one importance in that they are stronger and their instances could be a machinery of public opinion. However, Jewish history teaches us that these opinions are temporary; and we can see to it now that the permanent current of Jewish life will not be deflected by the minor eddies of the *Pravist Rabbiner*. To the contrary, we must come out to their aid and add an unrelenting vigilance against their practices and an unrelenting opposition to their dogmas.

—WILLIAM L. STIGLITZ

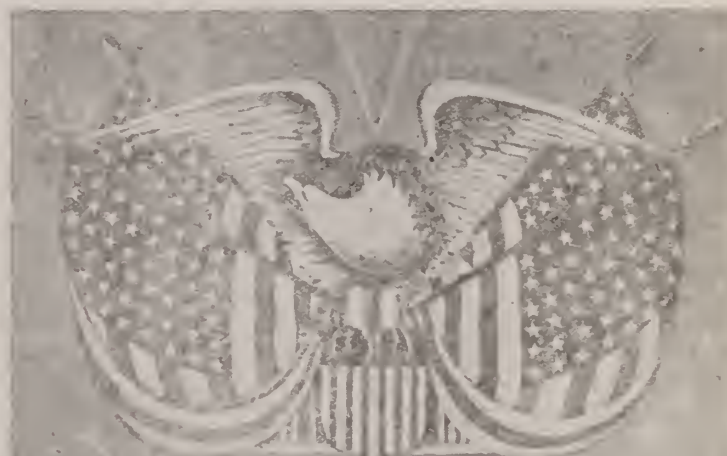
TO JUSTICE BRANDEIS

(Continued from page 4)

and in the same sense his decisions have been as a member of the minority were equally an innovation in the work of the Court. Many of these minority opinions have since been adopted in majority decisions. He, together with Mr. Justice Holmes, originated certain of interpretation which have been bearing judicial fruit.

The Supreme Court memorial program was, of course, no place for a tribute to Brandeis as a Jew and Zionist. There was no content ourselves with saying that, since the beginning of the Herodian period in Jerusalem no one man has contributed more and very few have contributed as much to the dissemination of Zionist philosophy and the practical fruition of the Zionist program as did Brandeis.

—W. L. S.



SERVING OUR COUNTRY

BROOKLYN JEWISH CENTER
HONOR ROLL

The following is an additional list of Center members and sons and grandsons of Center members, serving with the United States armed forces. The list includes names received up to the time of going to press.

Albert, Samuel	Hertzfield, Arthur
Blickstein, Marvin A.	Hirsch, Arthur
Desatnick, Arthur	Levine, Seymour I.
Dworkow, William	Lewis, Nathan
Entlich, Theodore L.	Model, Stanley A.
Fenberg, Emanuel	Nelson, Philip
Finkel, Irving	Philips, Alvin
Garlick, Jerome N.	Rosen, Dr. Eh. A., 1st Lieut.
Greenblatt, Irwin	
Glassman, Lawrence B.	Rotstein, Morris M.
Gould, Sidney	Trotzky, Jerry

ANNUAL MEETING—JANUARY 28th

IN accordance with the requirements of Section 5, Article X of the Constitution and By-Laws of the Brooklyn Jewish Center, notice is hereby given that the Annual Meeting of the Center will be held on Thursday evening, Jan. 28th, 1943, at 8:15 o'clock.

Election and installation of officers, members of the Board of Trustees and the Governing Board will take place.

A detailed report of the past year's activities will be rendered.

MAX HERZFELD, Sec'y.

List of members placed in nomination as officers, members of the Board of Trustees and Governing Board of the Brooklyn Jewish Center:

Officers

For President Judge Emanuel Greenberg
1st Vice Pres.....Max Herzfeld
2nd Vice Pres.....Hyman Aaron
Treasurer David Goodstein
Secretary Maurice Bernhardt

Members of the Board of Trustees

(for a term of three years, 1943, 1944, 1945)

Isidor Fine	Jacob L.
Jacob A. Fortunoff	Holtzmann
Judge Emanuel	Morris Miller
Greenberg	Nathan D. Shapiro

Members of the Governing Board

Bernard J. Aaron	Harry Blickstein
Joseph I. Aaron	Mrs. Phillip Brenner
Saul S. Abelow	Meyer Chizner
Louis Albert	Irving L. Cohen
A. David Benjamin	Harry Cooper
Mrs. Maurice	Charles Dilbert
Bernhardt	Jacob S. Doner
Alex Bernstein	Charles Fine

Dr. Reuben Finkelstein	Benjamin Markowe
Harry A. Freedman	Benjamin Martz
Barnett Gabriel	Abraham R. Melker
Abraham Ginsburg	Solomon Mitrani
Ira I. Gluckstein	Morris Neinken
Milton J. Goell	Kalman I. Ostow
Max Goldberg	Louis Parnes
Maurice E. Goldberg	Charles Perman
Samuel H. Goldberg	Harry Preston
Hon. Nathaniel L. Goldstein	Hyman Rachmil
Aaron Gottlieb	Nathan Radutzky
Irving J. Gottlieb	I. Jerome Riker
Samuel Greenblatt	Jacob Rosen
Harry Greene	Meyer A. Rosen
Louis J. Gribetz	Ira L. Rosenson
Henry H. Gross	Jacob Rutstein
Louis Halperin	Chas. Safier
David Halpern	Nathan Salwen
Harry A. Harrison	Frank Schaeffer
A. H. Horowitz	Herman B. Schell
Living S. Horowitz	S. A. Schneider
Joseph Horowitz	A. M. Schwartz
Mrs. Jos. Horowitz	N. T. Schwartz
Louis N. Jaffe	Hon. Wm. I. Siegel
Albert Joley	I. Siegmeister
Arthur Joseph	Isidor Silberberg
David B. Kaminsky	M. Silverstein
K. Karl Klein	Louis Simon
Morton Klinghoffer	Joseph Stark
Dr. Benj. Koven	Samuel Stark
Ira T. Kraner	S. Strausberg
Simon H. Kugel	Harry Strongin
Julius Leventhal	Barnett Tanenbaum
Frank Levey	A. A. Weinstein
Mrs. Harry Levy	Mrs. A. A. Weinstein
Isaac Levingson	Louis Weinstock
David Levkoff	Morris D. Wender
Aaron Lewis	Mrs. I. Wiener
Mrs. I. Lowenfeld	Albert Wittig
Leib Lurie	Mrs. Albert Wittig
Lester Lyons	Abraham H. Zirn
	Harry Zucker
	Tobias Zwerdling

Nominating Committee

SAMUEL ROTTENBERG	Chairman
SAMUEL LEMBERG	Secretary
Morris Brukenfeld	Louis Simon
Max Goldberg	Isidor Silberberg
Samuel Greenblatt	Dr. Moses Spatt
Tobias Zwerdling	

NEWS OF THE MONTH

Continued from page 11

this year. A Victory Volunteer Campaign has been instituted requiring each member to perform ten specific tasks for the war program. Miss Naomi Chertoff of this city was elected National President.

A vigorous protest against the Norwegian Government's measures against the Jews has been sent by the religious leaders in that country to Premier Quisling. The message states: "In the name of Jesus Christ, we admonish the secular authorities to stop the persecution of Jews and to stop

the spread of race hatred which is being disseminated throughout the land." Among the signers of this message were church organizations, professors of theology, and leading laymen. Similar protests against the treatment of Norwegian Jews have also been made in Sweden by the leading church dignitaries there. Many bishops have publicly recited prayers for the Jews of Norway. One noted churchman declared that the persecution of the Jews in Norway was "the worst atrocity in this war."

Condolence

We extend our heartfelt expressions of sympathy and condolence to Mrs. Louis J. Gribetz, of 1383 President Street, and Mr. Morris Levin, of 748 St. Marks Avenue, upon the loss of their father, Isaac Levin, on December 26th.

Nazi regulations against the Jews in Holland are continually being defied by the Dutch despite stern reprisals taken against them. All Dutch railroad men have taken the position that their own regulations, which do not distinguish between Jews and non-Jews, take precedence over the anti-Jewish measures of the Nazis. In the face of bitter persecution Jewish organizations in Holland have still been able to function, and everything possible is being done by them to alleviate the burden of the Jews.

Many important facts concerning the contribution of Jews to American military history appear in a book, "Jews in American Wars," recently issued by the Jewish War Veterans of the United States. The authors of this book conservatively estimate that the ratio of Jews in American armies has always been greater than their percentage in the general population. In the first World War about 4½% of the men in the military forces were Jews although the Jews constituted approximately 3% of the country's population. In the present war this country has at least five Generals and one Admiral of the Jewish faith.

MAKE YOUR FRIENDS HAPPIER IN THE NEW YEAR

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The rates are moderate:

\$50 per year per family

\$37.50 per year for unmarried members.

\$25.00 per year for girls.

Membership in the Center entitles you to enjoy the many activities of the institution — religious, educational, social and recreational.

KOL NIDRE APPEAL

OUR heartiest thanks are hereby extended to the following who have responded to the appeal made on behalf of the Center at the last Kol Nidre services:

Ellis, Jacob G. Tanenbaum, Barnett
Preston, Harry Yanowitz, Herman
Fein and Portnoy Zirn, Samuel
Families (to perpetuate the memory of Helen Fein)
Fine, Mr. and Mrs. Isidor
Ginsberg, Moses
Levkoff, Mr. and Mrs. David
Bernard, Mrs. Louis W.
Brenner, Phillip
Brukenfeld, M.
Goodstein, David
Lurie, Leib
Miller, Morris
Moskowitz, S.
Smerling, Morris
Sussman, Sol
Brenner, Louis
Leventhal, Julius
Leventhal, Norman
Aaron, Joseph I.
Forman, Irving G.
(in memory of Bernhard and Mina Forman)
Freedman, Harry A.
Goldberg, Maurice
E. (in memory of Helen Nathan Goldberg)
Greenfield, Dr. Samuel D.
Halperin, Louis
Hoffman, I.
Holtzmann, Jacob L.
Kaplan, Abraham
Kohn, Louis
Kugel, Simon H.
Lernberg, Samuel
Parnes, Louis
Polky, Archie
Rosenbluth, Irving
Rosenfeld, Irving
and Jacob
(in memory of Pauline and Morris Rosenfeld)
Rothkopf, Hyman
Rutstein, Jacob
Salwen, Nathan
Schneider, S. A.
Shapiro, Abr.
Sokoloff, Ralph
In commemoration of the 50th Business Anniversary of President Max Spiegel

Mrs. Samuel Wolff, Louis
Zwerdling, Mr. & Mrs. Tobias

Bergmann, Morris
Levkoff, Henry

Goody, Charles
Gottlieb, Aaron
Halperin, Mrs. Minnie
Levinthal, Lazar E.
Lyons, Lester
Schulman, Mr. and Mrs. Samuel

Ball, William
Glasser, Abraham
Glaubman, Jos.
Horowitz, Sol
Levine, Morris B.
Prince, Mrs. A.
Stark, Joseph
Stark, Mr. and Mrs. Samuel
(in honor of Lt. Lawrence Stark
Zinn, Martin

Sarnoff, Mrs. A.

Bernstein, Elias
Block, Mrs. Sarah L.
Breslow, Anna
Bruck, Reuben
Doner, Jacob S.
Finkelstein, Dr. Reuben
Fishman, S. J.
Forin, Herman J.
(in memory of his beloved parents)
Golden, Samuel
Greenspan, Mr. & Mrs. Jacob S.
Halpern, David
Hausner, M.
Kaufmann, Leo
Kirschman, Florence B.
Klein, Mrs. Louis
Klinghoffer, Morton
Krebs, M. A.
Levy, Mr. and Mrs. Jeremiah
Lowenfeld, I.
Lubin, Samuel
Marcus, Z.
Melker, Mr. and Mrs. Abr. R.
Perlman, Mr. and Mrs. Benj.
Perman, Charles

Posner, Mrs. A.
Raabin, Herman D.
Rosen, Louis
Rosen, Morris
Rosenberg, David
Safier, Charles
Schaeffer, Frank
Schein, Mrs. M.
Schless, Chas. J.
Schrier, Isaac
Schrier, Mrs. Jos.
Shapiro, Joseph
Silver, Mr.
Stoloff, Dr. Benj.
Weinstein, Abr.
Weinstein, Albert A.
Wiener, I.
Wunderlich, Chas.
Zirinsky, H.

Anonymous
Amer, Mrs. Rose
Dimond, Mrs. Rose
Fritzhand, Mrs.
Goell, Mrs. Jacob
Goell, Milton
Goldberg, Mrs. L.
Goldman, A. L.
Grossberg, Mrs. Anna
Horowitz, Mrs. G.
Horwitz, Irving
Hussack, Mrs. G.
Klein, K. Karl
Koch, S.
Kronbach, Ida
Langsam, Mrs. A.
Leibowitz, Miss A.
Light, Julius
Mandiberg, Mrs. M.
Markowe, Benj.
Maron, Mrs. I.
Pearlman, Ethel
Pincus, Lena
Radwin, Miss Frieda
Reager, Mr. and Mrs. A.
Reichman, Mrs. Anna
Roth, Louis J.
Rutta, Thomas
Salter, Bernhard
Shure, Mrs. Eva
(in memory of Mollie & Abraham Wechsler
Silverman, Mrs. F.
Slamowitz, Mr. and Mrs. Lewis
Trotzky, Judah
Waxman, B.
Wexler, Mrs. Y.
Zankel, Max.

This Friday Designated By President Roosevelt as Day of Prayer

January 1st has been designated by the President of the United States as a day of special prayer on which the men and women of our country shall go to their houses of worship and pray for the cause for which our country is fighting.

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THE STORY OF EDWARD ELLSBERG

Continued from page 8

down 132 feet. "Our task," wrote Capt. Ellsberg in his best-selling book, "On The Bottom," "was to lift this weight 132 feet to the surface, meanwhile working in the open sea, and then to tow the ship 150 miles to New York, the nearest harbor with a suitable drydock."

After nine long months of continued failure, the salvagers managed to raise the sub with a set of pontoons designed by Ellsberg. These pontoons lifted the submerged craft when air was pumped into them.

In presenting Ellsberg with the first peacetime Distinguished Service Medal, and promoting him to the rank of Commander, Admiral Ernest J. King (then but a Captain himself) said: "He set an example to the divers by learning to dive. His ingenuity was inexhaustible, his perseverance in the face of countless difficulties was unflinching, his determination

inspired all hands. To his efforts and skill the successful salvage of the S-51 is primarily and unmistakably due."

In addition to the D.S.M., Captain Ellsberg has received the Navigation Sextant, the Seamanship Cup, and other medals. He has invented an underwater steel-cutting torch, and he improved a method for dehydrating and dewaxing lubricating oils. He is also a skilled writer. His technical articles have appeared in many national magazines, and he has even written a novel, "Captain Paul," published last year.

Officially referred to as the "foremost expert in the United States, and probably in the world, on deep-sea rescue work," Captain Edward Ellsberg has certainly earned this honor. And as the expert salvager he is acknowledged to be, Capt. Ellsberg will probably have a hand in the raising of the tragic Normandie.

THE RIGHT TO PAY TRIBUTE

Continued from page 9

Slaves must first stop and consider the prejudices of the master; and if the master so orders they must deny truth, repudiate worth, insult valor. Only the free can honor the valiant always and everywhere; so it should be their delight, as well as their duty, to do so.

Is this not, in the last analysis, the very core and essence of that which we defend under the vague name of "the American way of life"? We fight, in part, to defend our homes and possessions, of course; but property alone,

even hearth and home, was never worth the sacrifice of a man's life. We fight, in part, to defend our form of government, but we know by sad experience that in the hands of rascals it can be as rascally as any other form. We fight, in part, to maintain the opportunities of our children, but even as ruthless a tyrant as Peter the Great could, and did, "open the career to talent."

But mainly we fight for the right to recognize excellence wherever it may be found, and to exalt it, regardless of its source.

HONORING MOSES GINSBERG

Continued from page 13

advocating that, because the elderly people have done so much already, it is about time for us to step aside and leave it to the younger men to take hold of this institution and carry out the balance of the work while we are alive. Then we would be in a position to teach them and to show them what they should do. Unfortunately, the war has taken away the best of our young men. The balance, the other young men, are all in defense work to enable those at war to keep on fighting.

"I hope that in the near future, when the war is over and the young

men return and bring peace, we will be in a position to give our work over to the younger generation.

"I will say no more because the time is late. My heart is filled with joy. Whatever I have said came from my heart. Let us hope that we will have peace very very soon."

And so this event came to an end, an event that presented men and deeds in a manner to inspire the present and the future membership of the Center, and all other institutions of service throughout the country.

ANGLO-JEWISH FICTION FACES FACTS

Continued from page 7

stalks grimly among the younger generation.

"A Week After Life," by Leo Koenig, is a homely tale, in an unusual setting. It deals with a Shiva, the period of mourning after a death. The house is that of Solomon Goldman, in the East End. Goldman—a virile, successful merchant—left nine sons and two daughters. The action, the locale, the dramatic texture are almost classical in their chill rigidity. Out of this week of mourning Mr. Koenig spins—retrospectively—a complete series of life stories. The meditations, the future planning and the regrets of each affected member of the family, during that sombre enforced inactivity, are miniature novels, culminating in a powerful panoramic review of the life and death of a typical Anglo-Jewish merchant.

In detail, the Anglo-Jewish novel naturally dwells on British local peculiarities; but in scope and fertility Anglo-Jewish fiction becomes more sparsely significant of Jewish life under other conditions as well.

A CALL TO MAKE GOOD THE PROMISE

Continued from page 6

that Promise! Now, that land is yours. Your people shall be free again. All who are weary and suffer, who aspire to live again in their own land, may once more make their way back to that land and find peace. Lift up your heads and rejoice! The day of your deliverance will assuredly come when your enemy—who is our enemy—will have been subdued and punished."

No such consolation was offered, no such comfort was given. None among our friends are thinking of it. There is hesitation, a strange inexplicable reluctance in the great world to speak of Jewish rights, the Jewish people, the Jewish home, Jewish freedom. Of all the peoples in the world, we are the unrecognized, covered with the dark mantle of anonymity.

We shall continue our protest against this great injustice, while there is a free opportunity to raise our voices and make one appeal. It is our undying hope that the words of consolation they should have heard who have passed away may soon be heard by us, the heirs of their sacrifice and the living carriers of their hope.

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A New Year of Greater Hope

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